

PHRENOLOGY



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Rev. J. H. H.



THE BRITISH PHRENOLOGICAL SOCIETY / 1827
PHRENOLOGY
FOUNDED 1801 INCORPORATED 1861

SIMPLIFIED ;

BEING

AN EXPOSITION OF THE PRINCIPLES AND APPLI-
CATIONS OF PHRENOLOGY

TO THE

Practical Uses of Life.

Intended as a Sequel to the

“ CATECHISM OF PHRENOLOGY.”

BY A

MEMBER OF THE PHRENOLOGICAL SOCIETY OF
EDINBURGH.

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TO

THE REV. DR. WELSH,

PROFESSOR OF CHURCH HISTORY IN THE

UNIVERSITY OF EDINBURGH,

LATE

PRESIDENT OF THE PHRENOLOGICAL SOCIETY, .

THIS WORK

IS RESPECTFULLY INSCRIBED, BY HIS

OBEDIENT SERVANT,

The Publisher.

NAMES AND ORDERS

*Of the Organs contained in Dr. Spurzheim's "Phrenology,"
published in 1815.*

ORDER I.—FEELINGS.

GENUS I.—PROPENSITIES.

- | | |
|--------------------------|----------------------|
| 1. Amativeness. | 6. Destructiveness. |
| 2. Philoprogenitiveness. | 7. Constructiveness. |
| 3. Concentrativeness. | 8. Acquisitiveness. |
| 4. Adhesiveness. | 9. Secretiveness. |
| 5. Combativeness. | |

GENUS II.—SENTIMENTS.

- I. *Sentiments common to Man with the Lower Animals.*
- | | |
|--------------------------|-------------------|
| 10. Self-Esteem. | 12. Cautiousness. |
| 11. Love of Approbation. | 13. Benevolence. |
- II. *Sentiments proper to Man.*
- | | |
|-----------------|------------------------|
| 14. Veneration. | Wonder. |
| 15. Hope. | 17. Conscientiousness. |
| 16. Ideality. | 18. Firmness. |

ORDER II.—INTELLECTUAL FACULTIES.

GENUS I.—EXTERNAL SENSES.

- | | |
|-------------------|----------|
| Feeling or Touch. | Hearing. |
| Taste. | Sight. |
| Smell. | |

GENUS II.—INTELLECTUAL FACULTIES *which perceive Existence.*

- | | |
|--------------------------------|----------------|
| 19. Individuality. | 21. Size. |
| 1. <i>Upper Individuality.</i> | 22. Weight. |
| 2. <i>Lower Individuality.</i> | 23. Colouring. |
| 20. Form. | |

GENUS III.—INTELLECTUAL FACULTIES *which perceive the Relations of External Objects.*

- | | |
|---------------|---------------|
| 24. Locality. | 27. Number. |
| 25. Order. | 28. Tune. |
| 26. Time. | 29. Language. |

GENUS IV.—REFLECTING FACULTIES.

- | | |
|-----------------|----------------|
| 30. Comparison. | 32. Wit. |
| 31. Causality. | 33. Imitation. |

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INTRODUCTION.

PHRENOLOGY is a science which has hitherto suffered much unmerited abuse ; and its defenders have been considered as fit subjects for ridicule and laughter. The literary journals of the day, for many years, have attacked every thing which has appeared in favour of the science ; and have laboured, at least with great zeal and assiduity, to convince the public, that it is impudent quakery. Yet if the science were so, is it not somewhat strange that these disinterested lovers of truth, have, in their attempts, met with so little success? Notwithstanding the continued exertions they have made to check its progress, chiefly, however, by silly and indecent jokes, the truth of the principles of Phrenology is becoming more and more apparent. The knowledge of the science is becoming rapidly disseminated in every quarter ; and, as might be expected, proselytes are daily springing up, among whom are men of the highest eminence for talent and learning, both in this, and in other countries. The only reason which can possibly be given for such a result is, that *Phrenology is founded on truth*. If it were not so, the talent which has been so long employed in opposition to it, would by this time have effected its object, and Phrenology would have died away and been forgotten, like the system of La-

vater, or the reputed wonders of the philosopher's stone.

Some may think, that the opponents to the system would have been more fortunate, had they treated the subject in that calm and philosophical manner which ought to mark the discussions of liberal and learned men ; and had they seriously attempted to refute the conclusions, drawn from the innumerable observations and facts laid before the public by phrenologists. This certainly would have been the most likely way to succeed. But, with one or two exceptions, they have only had recourse to bare assertions, frequently coupled with personal allusions, and attempts to throw ridicule over the science. And yet, notwithstanding this, the different publications on Phrenology contain such an extensive mass of evidence in its favour—evidence, too, founded on the most correct observation—that it is only necessary to examine the subject calmly and without prejudice, to be perfectly convinced that it is the true science of mind ; and that by it alone can be explained the number and design of the human faculties, and the effects of their different combinations. Indeed, the nature and variety of the mental phenomena in different individuals, can never be satisfactorily accounted for upon any other theory of mind, which has hitherto amused the metaphysician and philosopher.

Many, on the first promulgation of Phrenology, believing it viewed the human mind as endowed with some propensities originally bad, rejected the doctrine with abhorrence, and probably have

never again made any inquiry into the subject. That organs of theft and of murder were implanted in us, was a supposition so much opposed to all our ideas of the perfectibility of human nature, that it could not be entertained for a moment. Farther examination, however, and attention to the progress of the science, would have removed this cause of alarm. It is true, that Dr. Gall, at the commencement of his observations, did give such names to certain portions of the brain ; but this arose from his attention being at first very naturally directed to individuals, in whom particular organs were extremely developed, and the corresponding propensities so very energetic, as to lead to their abuse. Observing one particular part of the head very prominent in all who had committed murder, and a different portion very much developed in thieves, he was naturally led to denominate the corresponding parts of the brain, the Organs of Murder and of Theft ; but, in the course of farther inquiry, and after more numerous observations, having ascertained that these actions proceeded really from *an abuse* of particular propensities, inherent in a certain degree in every individual, and capable, when properly applied and directed by the moral or intellectual faculties, of giving much necessary firmness and decision to the character of man, it was then necessary to reform the nomenclature, to give such names as would point out the particular feeling or propensity, although not the individual action ; in short, to name the organs according to their natural use, and not according to their

abuse. These parts are therefore now denominated, the organs, not of theft and of murder, but of the propensity to *acquire*, and the propensity to *destroy*. This necessity for changing the names of the organs, according as their functions were more accurately ascertained, although sometimes brought forward as an objection, is a very strong proof of the truth of the principles of the science; and, indeed, the gradual manner in which the system was reared, and the successive steps by which it has arrived at its present state, clearly show that it is not, and cannot be, a mere “emanation from the fancies of a few individuals,” but really and truly the result of accurate observation.

Contrary to the opinion of metaphysicians, that the human mind is manifested through a single organ, the brain—and that every act requires the whole organ for its manifestation—Phrenology teaches, that the brain is composed of a number of distinct organs; that a particular *innate* faculty, or instrument of thought, is manifested by each; and that the energy of the different powers of the mind, bears an uniform proportion to the relative size, or development of these particular parts of the brain. It is difficult to find out any thing absurd or ridiculous in this doctrine; and many are now beginning to wonder, how its first promulgation should have been received with such astonishment, contempt, and opposition, as was then evinced. Previous to that time, philosophers endeavoured to find out the functions of the brain, by reflecting on what

passed within themselves; a mode of studying the mental phenomena which could never discover the means by which the mind communicates with external things; and, as a dissection is as little capable of throwing light upon the subject, it was necessary to have recourse to some other mode of investigation. Phrenologists compare the manifestation of the mental faculties with the development of the organs; and, giving up all preconceived opinions, study nature alone. But keeping out of sight altogether, the circumstance of Phrenology being founded on fact and observation, and viewing it simply as a theory of mind, and as a mode of accounting for the innumerable varieties in the mental phenomena of different individuals, it is certainly superior to every other that has hitherto been proposed. It is superior, because it can account, in a much more satisfactory manner, for the differences in the feelings and dispositions of different individuals—for the remarkable diversity in their talents and capacities—for the same person being able to exert his mind powerfully in one way and not in another—for the different effects produced on the mental faculties of different individuals by the same causes—and for the singular phenomena observable in insanity. On phrenological principles only, can we properly illustrate and trace the successive development of the different powers of the mind, as the human being advances from childhood to maturity, and their gradual decline as he again descends from manhood to old age. In short, Phrenology is calculated to explain

every thing connected with the human understanding; and which of the other theories of mind, we should like to know, is capable of doing so?

To find a reason for the difference in the talents of individuals, for one man possessing abilities infinitely superior to those of another, many philosophers and physiologists have recourse to the effect of education, various external circumstances, society, mode of living, &c.; phrenologists, on the contrary, maintain, that these differences can only be accounted for on the principle of a plurality of *innate* powers, originally implanted in the mind of man. Education and external circumstances will, no doubt, draw out and improve talents already possessed; but can never create powers, nor give to the poet his genius and his high imaginings—to the painter his grand conceptions, and skill, and superiority in delineating them, and giving all but life and motion to the canvas—nor to the musician the power of producing such wonderful and enchanting combinations of sound. Phrenology proves, and indeed common opinion asserts, these powers to be *innate*. They often burst forth, not only independent of education and example, but in opposition to every circumstance. The early history of powerful genius, at all times sufficiently proves this. When we see men, brought up and educated together, and living under the same circumstances for many years, exhibiting such amazing differences in their mental powers, and each appearing under a distinct permanent character, to attempt to account

for these by education alone, is absurd in the extreme. Contrast the man of genius with him of only moderate natural endowments. Education will, no doubt, improve both; but how easy to educate the one, and how difficult the other! The latter, by education, severe study, and long exercise of his faculties, may increase their activity certainly to a great extent, and may acquire abilities highly respectable—but can never be made like the other. Genius can never be his. His utmost efforts and exertions will only produce mediocrity sufficient to carry him through the world in ordinary circumstances; for, on the occurrence of any great or pressing occasion, his mind will sink, appalled—his energies completely fail—while the natural endowments of the man of genius, rise superior to every difficulty, and overcome every obstacle. Difficulties only improve and draw out his resources, while they utterly extinguish those of the mere man of education. In short the talents and capacities of man depend originally on something different from education: and when we see a musical genius—Mozart, for instance—at the early age of six years, display his particular talent, without education, and in spite of every opposition, and afterwards become the wonder of the musical world, it is evident he must have possessed something inherently different from all others—something which neither education, example, nor any adventitious circumstance, can ever give—something originally implanted by nature—in short, a wonderful development of the faculty of *tune*. He who be-

believes this, gives his assent to a principal point in phrenological science ; and he who does not, must maintain the manifest absurdity, that any person, or every person, placed in the same circumstances, and brought up in the same manner, as Mozart was, would have become the same musical prodigy he became ;—a position, which, however extraordinary, has certainly the advantage of being in accordance with the theory—that man is a mere machine, and has, in every case, his character formed *for* him, by the influence of external circumstances.

We have thus shortly alluded to the Phrenological doctrine, that man has implanted in him certain *innate* faculties, each having specific functions, and that these manifest themselves by means of appropriate organs, of which the brain is a congeries. Phrenologists, however, further maintain, that the form and size of these particular parts of the brain, in healthy individuals, and of course the energy of the corresponding faculties of the mind, can be discovered and pointed out by observing the shape of the head. Had any person attempted to make philosophers, and the public of the nineteenth century, believe this part of the subject, without bringing forward direct and incontestible facts in support of it, he certainly would have merited all the ridicule and contempt which have been so profusely heaped upon the founders of the science of Phrenology. But Dr. Gall did not attempt to do this, though very probably many of our readers are now told so for the first time. He did not sit down, as

some have asserted, and ingeniously divide the human brain into a certain number of imaginary organs, assigning to each a particular feeling or propensity, and afterwards, by observation and examination of different individuals, *suppose* that he had found his theory confirmed. On the contrary, he was first led, more than thirty years ago, by *observing* the great variety in the talents and capacities of different individuals, to think that there existed in the human mind a plurality of organs or instruments of thought. He found, when at school, that the talents possessed by his companions were much diversified, and that their acquirements did not at all correspond to the time or attention which had been devoted to their improvement. One was more remarkable than another for his love of, and proficiency in, mathematical science ; a second took most delight in the learning of languages ; a third in the study of Natural History. In their dispositions and tempers, the same diversity was observable. One was kind and open in his disposition ; another was proud, haughty, and reserved ; a third affectionate and forgiving ; while a fourth was remarkable for his proneness to anger and revenge. These traits of character, he observed, were constant and uniform, and did not change into their opposite, as the situation and circumstances of the individual happened to undergo any alteration. Such observations and deductions, Dr. Gall continued to make, in his intercourse with the world, for many years ; and, after examining the manifestations and developement of a great

variety of individuals, particularly distinguished either for the presence or absence of any talent or propensity, he uniformly found every particular mental endowment in strict connexion with a peculiar form of some part of the cranium. He was careful in his observations, and slow and cautious in the conclusions he drew from them; and, as might have been expected, great and manifold were the difficulties he met with in searching for evidence upon each individual organ; notwithstanding which, by much patience and perseverance, and with the assistance of Dr. Spurzheim, (a gentleman who may be considered the father of the science in this country, and to whom we are principally indebted for a knowledge of it,) the different powers and faculties of the mind have been ascertained—their connexion with the shape of the brain incontestibly proved—and the whole formed into a system of mental philosophy, the proofs of the truth of which are so numerous and unanswerable, that the longer they are studied, they will only be found the more convincing. It must not be supposed, however, that Dr. Gall expected any person to become a convert to the truth of the system merely in consequence of his assertions. He, as well as other Phrenologists, repeatedly mention in their works that self-observation is absolutely necessary to self-conviction. Every individual, therefore, before declaiming against the science as absurd and ridiculous, is called upon to prove its truth or falsehood, by making observations for himself; and, if he do so carefully, and without prejudice, he will assuredly believe the doctrine.

However much the proposition, that the human mind is endowed with a plurality of innate powers, each having an appropriate organ, may admit of argument, it is very evident that the assertion, that the development of these particular organs and faculties may be ascertained by inspecting the cranium, can be proved by fact and observation alone, and every objection to it must equally rest on observation. Like all other theories of mind, the former taken merely by itself, and without any connexion with the appearance of the head, may be discussed without end, and certainly much could be said in favour of such a hypothesis; but the latter having been the result of certain facts, which the Phrenologists declare exist in nature, and are obvious to the senses, all attempts, by mere assertion, by analogy, or any pre-conceived opinions, to prove the doctrine untrue, must obviously, and of necessity, fall to the ground. Phrenologists maintain that the connexion between certain powers of the mind, and the size and appearance of certain parts of the head, is so palpable and striking, that if an individual be selected, remarkable for any particular quality, and his head compared with another as remarkable for deficiency in this particular mental endowment, the difference in the size and appearance of the part of the head where the organ of this faculty is situated, will be so evident that scarcely any person can be mistaken. To prove this true or false, it is obvious, can only be done by making the experiment; but an opponent, who condemns the doctrine without

thinking it necessary to do this, may very probably believe it quite sufficient to say, that such differences only exist in the imaginations of Phrenologists. To such it would be absurd to give *an answer*. Assertions, founded on proofs, open to the investigation of all, would soon be proved false if they were so. Besides, imagination can surely have no effect on actual measurement with instruments. Phrenologists do not trust wholly to sight and touch, although these are, in many cases, sufficient, but have recourse to callipers, with which they take the measurement of the organs accurately; and it certainly would require the utmost stretch of imagination to mistake, with their assistance, five inches for six inches. Another opponent, however, may say that this difference in the appearance of the heads of the two individuals in question, although it certainly exists, can have no necessary connexion either with their whole mental abilities or with this particular faculty for which they are remarkable; that such, and all others, are mere coincidences capable of explanation in some other way, or perhaps not explainable at all. This might be true, if it were only in one case, or in two cases, that such appearances were observable; but when instances are brought forward, almost without number, both with respect to this faculty and others—when the skulls of forty murderers are exhibited, in every one of which there is a remarkable development of one particular organ—and when no instance, in opposition to this, can possibly be found out, it is surely nothing more than sound philosophy to maintain the connexion between the shape of

the head and the mental endowment in question.

If it be really true that the Phrenologists support a doctrine, with the knowledge, as some assert, that it is founded in error and absurdity, in quackery and imposture, the measures they take to deceive the public are certainly the most extraordinary that ever were resorted to. They themselves have placed in the hands of their opponents the very means of detecting the imposition, if there be any. In Edinburgh, the Phrenological Society has collected together a great variety of skulls and casts of the heads of different individuals, remarkable for some particular talent or propensity; they lay these open for public inspection, and call upon every person to examine them; they put instruments into their hands to measure and accurately ascertain the size of the different organs, and point out any error or attempt at imposition which may exist. They do all this, and still, amidst the number of the opposition, none come forward to prove their observations false. They absolutely court enquiry, but their opponents find it more answerable to theorise on the mysteries of the human understanding—on the “torturous windings of the human heart,”—and endeavour to find out the functions of the mind by reflection or consciousness. It is indeed difficult for philosophers to throw aside, all at once, their pre-conceived opinions—their favourite theories, which they have held so fast for so many years, and adopt a view of the human mind so diametrically opposite to that supported by such names as Locke, Reid, Stewart, and Brown. But with the young and rising

generation, who have no favourite hypothesis to support, and who will have the Phrenological doctrine, as well as others, laid before them, it will be no difficult matter to give a preference to that which is true to nature—which alone can unfold the real philosophy of the human understanding, and “which will as certainly triumph over all other theories of mind as the philosophy of Newton did over the doctrines in physics, which, before his time, held the world in the bonds of ignorance.”*

In conclusion, if there be any who would still maintain that there is nothing but absurdity in the science of Phrenology, we would just ask, Is it possible that there can be nothing true in that science, which enabled a person, acquainted with its principles, to pick out the skull of Bellingham, the assassin of Mr. Perceval, from among some hundreds, and exclaim, “This must be the skull of a murderer?” Is there nothing true in that science which enabled another to select, with wonderful accuracy, out of three hundred boys, the individual who would most shine in mathematics? Can that doctrine be false, by a knowledge of which a third predicted the particular appearance of the head of one of our celebrated Divines, merely from reading his works? If these, and many others which could be named, be considered as mere coincidences, or as lucky hits at prophesying, we should like very well to know what can possibly be considered as satisfactory proofs of any fact in philosophy.

* Combe, on Phrenology.

PHRENOLOGY SIMPLIFIED.



AN EXPOSITION OF THE PRINCIPLES AND APPLICATIONS OF PHRENOLOGY, &c. &c.

THE science of Phrenology being now approved of, and encouraged by men of the highest talents and abilities, and its utility in the treatment of mental diseases, and more especially in education, and in reclaiming from profligacy and crime the miserable and unfortunate, having been duly appreciated, and fully proved, in almost numberless instances; we need scarcely call the attention of the reader to its very great importance in judging of the character, habits, and capacities of man.

And, notwithstanding the determined opposition it has met with from the ignorant and prejudiced, it continues to make sure though silent progress, and to find its way gradually into public estimation. Not only have the periodicals ceased to make it a butt for ridicule; but many of them speak of it in the most respectable terms; medical teachers have made it the foundation of their lectures on insanity, and it has been treated by various popular authors as a science founded on truth.

We solieit the reader to remember that Preno-logy has never yet been opposed, much less refuted, by established facts, and honest arguments ; that those who have most fiercely and pertinaciously railed at it, have been uniformly actuated by motives of real or supposed interest in its rejection and overthrow ; *that every one who has faithfully and attentively studied it, has become its proselyte ;* that once proselyted, no one has ever been known to apostatize, but that all become, by further enquiry, and in progress of time, more fully and irrevocably convinced of its truth ; that when they have been induced to examine it, without prejudice, the most rigid inquirers, and the closest reasoners, have promptly become its most zealous advocates.

It would require more than our present limits to enter fully here into the services which Phrenology will be the means of rendering to human society, as soon as it shall be universally known and appreciated as it ought—all that we can aim at is, to call attention to the nature and importance of its assistance, in order that all those who are actuated by a desire of doing good, and who consider it a duty to contribute to the amelioration of our social condition, and of the human race in general, may concentrate their exertions in propagating and bringing it to perfection.

Of all the enquirers who have engaged in the cultivation of the philosophy of mind, the Phrenologists alone have made it a fundamental rule to ascertain, and to take it into account, in all their inferences, the influence of changes in the state

of the organs upon the manifestations of the different mental powers ; and taking warning from the failure of every attempt hitherto made, through consciousness alone, to advance the science of mind and of human nature, they have diligently turned their own attention, and loudly called that of their companions, to the observation and collection of *facts*, as the only basis of legitimate induction ; and the acknowledged success which has followed their labours, is the best proof that the right road has at last been found.

Phrenology gives a degree of clearness and precision to our views of the human constitution which was never before enjoyed. Hitherto man has not known his own nature ; he has not enjoyed that powerful demonstration of the existence, functions, and relations of the moral sentiments which Phrenology affords ; his faith in them has been cold and unproductive ; and scarcely one of his institutions has been formed with direct and intentional reference to their gratification. In past ages the people have enjoyed moral feelings, but have been unable, through ignorance, to reach a moral atmosphere calculated to afford them healthy exercise and full gratification.

Now, arts and sciences, and the philosophy of mind, have been discovered, and printing has been carried to a high point of perfection ; in short, knowledge, together with the means of diffusing it, are possessed, while its real importance is appreciated ; and can we doubt that these causes, operating on the future, will render it far brighter

than the past, when blind animal propensities guided the actions, and presided over the institutions of man?

The Phrenologist therefore maintains, that the past affords no infallible criterion by which to judge of the future, because new elements have been introduced into society, which never before existed in it.

To render our views more intelligible, some exposition of principles will be necessary. We will make that exposition as brief as possible:—

Phrenology treats of man only in his present compound capacity, constituted, as he is, of mind and body. Of his future mode of existence and action, enjoyment or suffering, it takes no cognizance, but leaves that, as a point of transcendentalism, to the pleasure of Him who placed us here, and who will wisely and beneficently dispose of us hereafter. Yet it fully recognizes the necessity and value of morality and religion, and shows them to be attributes which, beyond all others, elevate and ennoble the human character.

The brain is the organ of the intellect; and, according to the size, form, and condition of that organ, is the strength, activity, and peculiar character of the intellect. If the brain is excellent in all its qualities, so is the intellect, and the reverse. Without the brain, the mind can no more perform an intellectual act, than the brain can without the mind.

The condition of the brain, like that of the muscles and organs of sense, can be altered and greatly improved by exercise. The brain may

be thus rendered much more powerful and adroit in intellectual action, precisely as the eye can in vision, the ear in hearing, and the muscles of voluntary motion, in the functions that pertain to them.

The entire business of education consists in improving the condition of the brain; that process not being predicable of the mind at all. To speak of educating the mind, as an abstract and uncompounded substance, is to use words without attaching to them any definite or intelligible meaning. All that education can do, is to render the brain a better apparatus for the mind to work with; and that is all that is necessary for the effecting of intellectual improvement. The brain is not a single organ, but an aggregation or system of individual and subordinate organs. Each subordinate organ is the seat and instrument of a corresponding faculty of the intellect, which cannot be manifested without its agency.

In the human intellect there are thirty-four primitive faculties, distinct from each other, and independent in their functions. There is, of course, in the brain, an equal number of subordinate organs.

The faculties are divided into four sets or families, the Animal propensities, the Moral sentiments, the Knowing faculties, and the Reflecting faculties. The brain is divided into a corresponding number of compartments, where the organ of these sets of faculties exist together in aggregates or groups. It possesses, therefore, an animal compartment, and a reflecting compartment. In

all our dealings with the human family, as well as in the judgments we pass on the characters of individuals, it is important to hold this division in remembrance, and to be strictly observant of the developments which correspond to it.

The animal compartment occupies the base of the brain, reaching, in the occipital region, about about half-way towards the top of the head, and, at the sides, rising a little above the top of the ears. It does not so extend to the front of the brain, as to constitute any portion of the forehead.

Directly over the animal is placed the moral compartment, occupying the entire top or roof of the brain, and the upper parts of its sides.

The knowing compartment occupies the base of the brain in front, from side to side, and reaches to about the middle of the forehead, or a little higher.

The reflecting lies immediately over the knowing compartment, forming the more elevated portion of the forehead.*

Other things being alike, the strength and efficiency of any single organ, or set of organs, preponderates. And as is the predominance of the organs, so is that of the faculties, unless education has altered the balance; and it is education alone that can thus alter it, by strengthening one or two sets of organs, while the others remain unchanged.

* See the Plates.

Like all other parts of the body, the brain is most flexible, and therefore most easily changed and improved in early life. With the progress of years, its habits of action become more settled and confirmed, until in manhood they are stubborn, and at a period more advanced, unalterably fixed.

Out of the four compartments of the brain arise the four great compound attributes which pertain to man, animal energy, moral sentiment, knowledge, and the power of reflection. And, according to the predominance of one or more of these, is the form or type of individual character. When they are all strong and properly balanced, they confer on their possessor great power.

Does the animal compartment predominate?—the individual is characterized by mere animal energy, and very little else. Does the moral compartment prevail?—his feelings, views, and actions, partake instinctively of moral purity and correctness. The knowing compartment?—he acquires very readily a knowledge of things, especially in their insulated or individual capacity. The reflecting?—he delights in examining the relations of things, and has powers peculiarly suited to that purpose.

It will be readily perceived to what an extent the character of a man can be modified, by different degrees of strength, in these four attributes, and their various combinations. And when it is recollected, that, as just stated, the attributes are compound, each consisting of a number of subordinate ones, the modifications that may be thus

produced, will, to a contemplative mind, present themselves in numbers beyond calculation. Hence arises the infinite variety of our race, no two individuals being intellectually alike.

From the four compartments of the brain, spring, as their native growth, all the vices and virtues, and all the knowledge and wisdom which constitute, collectively, the human character.

If left without due and efficient control, the animal compartment is the nursery of vice. Its propensities, when excessive, lead directly to the commission of crime. An individual, therefore, entirely uneducated, the animal compartment of whose brain greatly predominates over the others, especially over the moral and reflecting, is constitutionally prone to vice, and easily led into it, by the influence of example. Such a being can be withheld from profligate indulgences, only by early and sound education, and habitual association with the moral and the virtuous.

Does the moral compartment alone, or do both the moral and the reflecting predominate over the others?—the individual has a native and instinctive distaste of vice and grossness; and unless corrupted by a bad education, and profligate associations and examples, or impelled by irresistible temptation, or stern necessity, avoids crime, as a thing which he abhors, because it is entirely out of harmony with his feelings, and because his habits of reflection teach him that it is injurious both to himself and others. It is those who are thus constituted, that in the words of the Poet—

“ Follow virtue, even for virtue’s sake.”

By sound education, such characters are doubtless improved in their moral habits; but though entirely uneducated, their conduct is generally correct, and their lives free from revolting impurities.

There is yet another class of men, in the formation of whose characters education manifests its highest influence, and perhaps, we might add, its greatest usefulness. It is those in whom all the developments are large, and the several compartments of the brain in a state of well-adjusted equipoise. Such individuals are, in their deportment, moral or otherwise, according to their training, and the strength of the temptations to vice which they encounter. When their education is liberal and well directed, they can scarcely fail to attain to eminence, because they are not only gifted in intellect, but endowed with superior energy and moral worth. It is in persons of this description that we witness, at times, the greatest discrepancy of conduct and character. Their animal propensities being powerful, strong temptations occurring, lead them often into improper indulgences; while, under other circumstances, their career is brilliant, and their conduct exemplary. This class of individuals presents, according to the discipline received, and the incentives to action, very striking instances of both virtue and crime.

Of itself, the knowing compartment of the brain gives no inclination to either virtue or vice. Nor does it take any cognizance of the consequences of action. It simply furnishes knowledge

to be employed by individuals, according to the predominance of their other compartments. The mere animal man makes use of his knowledge for the gratification of his propensities. If these are ungovernable, he applies his knowledge to vicious purposes. The mere moral man appropriates his knowledge with praise-worthy intentions, but not always judiciously; while the moral and reflecting man takes counsel at once of wisdom and virtue, and promotes, by his knowledge, the welfare of his race.

That our exposition of this subject may be the more circumstantial, and our views in relation to it the better understood, we deem it necessary to recite the names of several of the animal organs, with their faculties, and a few of the moral.

In the animal compartment of the brain are found the organs of Amativeness or sexual desire; Philoprogenitiveness, or the love of offspring; Adhesiveness, or general attachment; Combativeness and Destructiveness, whose names are their interpreters; Secretiveness, the source of falsehood, treachery, and intrigue, and slander; Acquisitiveness, which prompts to theft, robbery, and all dishonesty in the acquisition of property; and Constructiveness, the impulse to mechanical pursuits, accompanied with a facility in becoming dextrous in them. It is to be understood that these organs and propensities are essential elements in the composition of man. In their nature, therefore, there is nothing faulty. On the contrary, when duly regulated in force, and kept within their proper sphere, they are exclusively

useful. It is only their excess, and wrong direction, that hurry into crime.

It is the licentious indulgence, more especially, of three of these propensities, aided by some of the others, as copartners in guilt, that fill our jails with criminals, and our penitentiaries with convicts. These are Amativeness, which, singly, leads to rape; combined with Destructiveness, to rape and murder, and also, at times, to murder from jealousy; and with Secretiveness, to immoral intrigues between the sexes. Destructiveness, which is the source of felonious homicide, in all its forms. If it be combined with Combativeness, Cautiousness being small, the murder is bold and open. If, with Cautiousness and Secretiveness, Combativeness being small, it is private assassination, perpetrated often by the midnight dagger, or the poisoned cup. From the same source proceed arson, and other modes of secret devastation, by fire. Aquisitiveness, which seduces to the illegal and felonious acquisition of property, when united to Combativeness, the crime is robbery; to Combativeness, Cautiousness, and Destructiveness, robbery and murder; to Secretiveness and Cautiousness, theft and pocket-picking, associate it with Constructiveness and Imitation, and the felony will be counterfeiting and forgery, or, perhaps, lock-picking and stealing. In this organ we find also the source of the ruinous vice of gambling. Has the gambler associated with it full Combativeness, he plays fairly and intrepidly. Has he in large development Secretiveness and Cautiousness, with small

Conscientiousness, his game is wary, and apt to be fraudulent.

Combativeness and Seeretiveness, the former by plunging into riots, assaults, and other breaches of the peace; and the latter, combined with Destructiveness, by urging to the perpetration of slanders, often crowd our courts of justice, but seldom, perhaps, contribute to fill our jails. Yet is it true, that quarrels which begin in Combativeness, alone often excite Destructiveness to ungovernable rage, and terminate in murder. And slander not unfrequently leads to breaches of the peace by those who are subjects of it, and sometimes to the retaliation of death, by violence, on its guilty authors.

Of these propensities, the counterpoise is to be found chiefly in the moral organs of Benevolence, Veneration, Conscientiousness, Firmness, Love of Approbation, Hope, and Cautiousness. The influence of self-esteem is not always strictly moral, although it is generally so. Causality, one of the reflecting organs, throws its influence into the scale of virtue, by solemnly warning of the consequences of vice. In a lower degree, Comparison operates to the same effect.

It may not perhaps be considered out of place here to introduce a few cases, in illustration of what we have just stated, of individuals, whose actions through life have corresponded precisely with that which a Phrenologist would have inferred from the developments of the brain.

We give a short sketch of the character of four individuals, the profiles of whose heads are repre-

sented on the following pages, and, when examined and compared together, the result, we think, will confirm the truths of Phrenology in an eminent degree.

The following facts are regarded by Phrenologists to be established by competent evidence. The portion of the brain before the line A B, Fig. 1st, manifest the intellect, that above B C manifests the moral sentiments, and all the rest the animal sentiments and propensities; and each part acts, *cæteris paribus*, with a degree of energy corresponding to its size.

The following figures exhibit these regions of the head existing in different proportions in different individuals; and the lives of the persons represented bear testimony to their possessing the corresponding dispositions.

The first is a view of the head of William Hare, who, acting in concert with the notorious Burke, strangled sixteen individuals in Edinburgh, for the purpose of selling their bodies for dissection.

In this head the organs of the animal propensities decidedly preponderate over those of the moral sentiments and intellect.

With this head we may contrast that of the Rev. Mr. M.; it is large in the regions where the moral and intellectual faculties are situated. Mr. M. is stated, by his medical friend, to have been upwards of thirty years a minister in a Baptist congregation, and that he was first brought up to the trade of watch making, but which he soon abandoned for pursuits more congenial to his

tastes and inclinations, By great application he became a scholar and a man of considerable learning. Besides, his medical friend spoke of him in terms of the highest respect, as a minister esteemed by all his congregation; as a man of most exemplary conduct, and of the strictest integrity, who shewed great care and economy in the management of his own affairs. The cast of the Rev. Mr. M. represents the development generally found when the dispositions are naturally virtuous. The lines are drawn immediately under the organs of Causality and Cautiousness, and along the upper margin of Secretiveness; the space below the line indicates the size of the organs of the propensities, and the space above, that of the organs of the sentiments, so far as they can be done by profiles. It is a principle of Phrenology, that it is the size of the organs to each other in the same head that determines the relative power of the faculties in any individual; and hence the dispositions of Hare must be judged by comparing the relative proportions of the different organs in each by itself; and the experienced Phrenologist will find them highly instructive when so considered.

The head of Philip Melancthon, the illustrious reformer and associate of Luther, furnishes an example of the decided predominance of the moral and intellectual regions over that of the animal propensities. The drawing is copied from a portrait, by Albert Durer.

The following description of Melancthon's head and character, is given in Dr. Spurzheim's work

on Phrenology, in connexion with Physiognomy. "It is the brain of an extraordinary man. The organs of the moral and religious feelings predominate greatly, and will disapprove of all violence, irreverence, and injustice. The forehead betokens a vast and comprehensive understanding, and the *ensemble* a mind the noblest, the most amiable, and the most intellectual, that can be conceived." Never was any man more civil and obliging, and more free from jealousy, dissimulation, and envy, than Melancthon; he was humble, modest, disinterested in the extreme; in a word, he possessed wonderful talents, and most noble dispositions. His greatest enemies have been forced to acknowledge that the annals of antiquity exhibit very few worthies who may be compared with him, whether extent of knowledge in things human and divine, or quickness of comprehension and fertility of genius, be regarded. The cause of true Christianity derived more signal advantages, and more effectual support from Melancthon, than it received from any of the other doctors of the age. His mildness and charity, perhaps, carried him too far at times, and led him occasionally to make concessions that might be styled imprudent. He was the sincere worshipper of truth, but he was diffident of himself, and sometimes timorous without any sufficient reason. On the other hand, his fortitude in defending the right was great. His opinions were so universally respected, that scarcely any one among the Lutheran doctors ventured to oppose them. He was inferior to Luther in courage and intrepidity,

but his equal in piety, and much his superior in learning, judgment, meekness, and humanity. He latterly grew tired of his life, and was particularly disgusted with the rage for religious controversies, which prevailed universally. With the head of Melanethon may be contrasted that of Pope Alexander VI. "This cerebral organisation," says Dr. Spurzheim, "is despicable in the eyes of the Phrenologist. The animal organs compose by far its greatest portion. Such a brain is no more adequate to the manifestation of Christian virtues, than the brain of an idiot from birth to the exhibition of the intellect of a Leibnitz or a Bacon. The cervical, and whole basilar region of the head are particularly developed; the organs of the perceptive faculties are pretty large; but the scincipital (or coronal) region is exceedingly low, particularly at the organs of Benevolence, Veneration, Conscientiousness. Such a head is unfit for any employment of a superior kind, and never gives birth to sentiments of humanity. The sphere of its activity does not extend beyond those enjoyments which minister to the animal portion of human nature.

Alexander was, in truth, a scandal to the papal chair: from the earliest age he was disorderly and artful, and his life, to the last, was infamous. He is said to have bought the tiara by bribing a certain number of cardinals, or rather by making large promises, which he never fulfilled. It is well known that, when he became Pope, he had a family of five children, four boys and one daughter. He made a regular practice of selling bishoprics,

viz., that the organs of the animal propensities, self and his family. Though profane and various religious writers do not all agree in their judgment concerning the disorderly conduct of this man, many atrocities committed by him are well ascertained facts. History will always accuse him of the crimes of poisoning, simony, and false-swearing, of reckless debauchery, nay, of incest with his own daughter. In political matters, he formed alliances with all the princes of his time, but his ambition and perfidy never failed to find him a pretext for breaking his word, and disturbing the peace." "As a signal example of Alexander's arrogance, his bull may be mentioned, by which he took upon him to divide the new world between the kings of Spain and Portugal, granting to the former all the territory on the west of an imaginary line, passing from north to south, at one hundred leagues' distance from the Cape de Verd Islands. Alexander possessed eloquence and address, but a total lack of noble sentiments rendered him altogether unfit for his sacred station. Poisoned wine, which had been prepared for certain cardinals, whose riches tempted the cupidity of his holiness, was given him by mistake, and ended his profligate career."

Some writers have questioned the truth of this account of Alexander's death, but there is nothing in the relation inconsistent with the acknowledged character of this pontiff. Lowness of feelings and lowness of brain are seen together.

The general inference from these examples, may be simply, but comprehensively expressed,

viz., that the organs of the animal propensities, being situated in the lower and back parts of the head, the intellectual faculties in the interior, and the moral sentiments in the upper, the larger any of them are, in proportion to the other parts, or to the whole of the head, the more they predominate in the character and influence of the conduct of the individual.

If in the animal or basilar tendencies of the brain, his tendencies will be vicious, and crime will stain his character as in Hare, and Pope Alexander VI. When there is an equal development in all the regions, he is to good and evil equally bent, and his character will exhibit opposite phases, and will depend upon circumstances. When the coronal and frontal regions predominate, the character will be decidedly moral and intellectual, as in the Rev. Mr. M——— and Melancthon. If the intellect was diminished, the individual would be good, but not talented, and *vice versa*. When the head, as a whole, is totally deficient, as in the idiot contrasted with Shakspeare, there will be no mental manifestation. No criminal can be instanced, exhibiting a head corresponding to the form presented in the case of the Rev. Mr. M. and Melancthon.

The question has been often agitated by metaphisicians, moralists, and divines, whether man is constitutionally rational, moral, and religious, or rendered so by dint of training? in other words, whether these attributes are natural or artificial? And in discussing the subject, great discrepancy of opinion, and no less warmth of feeling, and asperity of temper, have been manifested.

If we are not mistaken, Phrenology enables us to solve the difficulty, and terminate the dispute.

That individual, in whom the animal compartment of the brain greatly predominates over the moral and reflecting, cannot be accounted primitively, either moral, rational, or religious. He is constitutionally animal, and can be withheld from the licentious indulgencies of his propensities, only by lack of opportunity, or the influence of virtuous education and example. If he ever become moral, rational, and religious, the issue is to be attributed to artificial influence.

But he whose brain is so happily composed, that its moral and reflecting predominate over its animal compartment, is a being constitutionally rational and moral. And as the moral organs of Veneration, Conscientiousness, Wonder, and Hope, are the natural source of religious feeling, he may be regarded as also constitutionally religious. This sentiment is not at war with any tenet of the Christian religion ; nor, when fairly interpreted, can it be so considered. Yet an attempt has been made to affix on it the condemnatory stigma of infidelity.

Man must have a natural foundation and aptitude for religious feeling, as well as for feelings of every other kind, else can he never experience the emotion. The sentiment of piety is not a factitious attribute, any more than the sense of vision or the feeling of physical love. If it were, it would be much less valuable and elevated than it is. It would, indeed, be completely destitute

of value. Nor is this the worst. It would even deform human nature, and render it as monstrous as the addition of a supernumary leg or arm. In the entire composition of man there is not a single factitious attribute. Feeling may be modified, but not created; cultivated, strengthened, and altered, but not implanted. Of the faculties for acquiring knowledge and wisdom the same is true. They are all the growth of constitutional provision; the natural and necessary result of appropriate organization. The constitution and frame of the intellect are as positive and immutable as those of the body. As well may an effort be made to add to human nature a new bone, muscle, or gland, or even a new leg or arm as a new feeling, sentiment, or power of thought.

In rendering man religious, then, you but improve his nature, precisely as you do by any other kind of education. Strictly speaking, you do not regenerate it. It is human nature still composed of the attributes common to our race, ameliorated in its condition. A saint is as much a human being as a sinner. Regeneration, as applied to the conversion of man from evil to good, is a metaphorical term. It is meant as an illustration, not as an assertion of a positive fact. It means simply, that the kindred group of moral organs and their faculties, have gained a complete and permanent ascendancy over the animal, not that a single new organ or faculty is created. Has the Deity bestowed on man an organ for every other kind of feeling and sentiment, and denied one for that of religion, the most important of all?

The very suspicion of so deep a neglect (for such, we think, it might be correctly denominated) would be an irreverent, not to say a criminal, accusation of the wisdom and goodness of Heaven. Nor is this all. Where accountability exists, there must exist, also, a full power to perform all the duties required. Were the organs of religion, then, withheld from us, we could not be, in justice, religiously accountable. If we had not a native sentiment recognizing a God, and leaning instinctively toward him, we would be no more blameable for not adoring him, than are the inferior animals. In fact, without such a sentiment, and its appropriate organ, *we could not adore him*, any more than we could see without an eye, or hear without an ear. To ameliorate man, then, is not to bestow on him any new powers, but to cultivate, strengthen, and direct those which he already possesses. The bounty of Heaven has enriched him with all the faculties necessary to promote his welfare in his present state of existence, and to secure it in another. Every successive effort to convert, or in any way improve him, must be made in perfect conformity to his nature. An effort in opposition to it will as certainly fail, as would an attempt to make water flow up hill by the power of gravitation.

In one point of view, every man is constitutionally religious, because every one, whose brain is not idiotically defective, possesses the organs of Veneration, Conscientiousness, Wonder, and Hope. This is as true, as that every one, not defectively organized, possesses lungs and a heart.

By the requisite training, then, every one may be rendered, in some degree, practically religious. Our meaning, therefore, in pronouncing some individuals constitutionally religious, in preference to others, is, that from the preponderating influence of their moral temperament they have, by nature, a much more vivid susceptibility of religious impression and sentiment, and a greater proneness to religious observances and duties, than those whose animal temperament predominates. Their piety and devotion are instinctive, and all their natural leanings towards virtue.*

Having now, therefore, as we persuade ourselves, premised what is sufficient, we shall endeavour briefly to shew its applicability to moral education and penitentiary discipline; two processes which are in many respects identical. Under the phrase "moral education," we mean to include the cultivation of the reflecting faculties, they, as already mentioned, being calculated to act in subserviency to that training.

It has been observed, in a preceding part of this article, that, in common with every other kind of living organized matter, the brain may be greatly strengthened, and rendered more adroit and efficient in action, by means of exercise; and that it alone, and not the mind, is improved by education. To educate the brain, then, you must exercise it, and you may invigorate and improve either of its compartments, or single organs, at pleasure, by suitable disci-

* See Plate Mr. M.

pline. That it may be suitable, we need scarcely add, that this discipline must be adapted to the nature of the organ or compartment to be improved.

The knowing compartment must be exercised chiefly by observation on external nature, its properties and changes, those being the objects with which it is in harmony, and which excite in it, therefore, the requisite action.

The reflecting compartment can be exercised only by contemplating, examining, and judging of the relations of things, such as similitudes and dissimilitudes, aptitudes and inaptitudes, analogies and contrasts, and precedences and sequences, as cause and effect. The moral compartment must be exercised by moral impression and excitement. These are to be the result of a combined influence, the reiteration of precept, practice, and virtuous example. The latter might be denominated moral sympathy.

The danger, as respects the animal compartment, being, that it may run into excess, the correct education of it consists in moderating, and directing, not in pampering and strengthening it. The true mode of effecting this will be mentioned presently.

It is to be understood that the four compartments of the brain are so independent of each other, that any one of them may be exercised and strengthened, in its separate capacity, without materially affecting the others. To dwell in contemplation on the relations of things, does not necessarily involve actual observations on the

things themselves; and to obey moral precept, and virtuous example, is a process essentially distinct from both. We need scarcely add, that the animal compartment leading to mere animal indulgences, may be powerfully and habitually exercised, to the entire neglect of the other three.

As excitement and exercise strengthen single organs and entire compartments, the converse is equally true. Inaction necessarily weakens them, precisely as it weakens the muscles of voluntary motion. Exercise exclusively or chiefly one compartment, you strengthen it at the expense of the others, which remain at rest. Exercise two compartments, they acquire strength, while the other two are weakened. As respects our present purpose, it matters not whether the weakness produced is positive or comparative. It is, however, in reality, both. The inactive compartments are enfeebled in themselves; but much more so, in relation to those that are kept in action. Thus may the exercised compartments be made to govern the others, and give character to the intellect.

It is the development and strength of a few single organs, or of an entire compartment, that forms the ruling passion; and, when not counteracted by other influences, that passion is in constant exercise. It is often awake when the other faculties are asleep, and, unless under strong countervailing excitement, the individual indulges it, and submits to its control, as habitually and certainly as the stream flows downward, or the needle turns to the pole. In each

case the law of nature producing the effect is equally strong and immutable. As is the preponderance of cerebral development, then so is the preponderance of this master feeling.

Does the animal compartment preponderate? —purely animal is the ruling passion. If the moral compartment preponderate, the passion is moral; if the knowing, the individual is engrossed by observation and the collection of facts; while in those whose reflecting compartment bears sway, the ruling passion elings to the relation of things. The individual is an analogist, a metaphysician, or a wit, or he is devoted to sound analytical philosophy. These several positions, had we leisure to dwell on them, are as susceptible of proof, as any that are connected with the philosophy of man.

It has been already observed, that the true counterpoise of the animal compartment, and the preventive of its excesses, are to be found in the influence of the moral and reflecting. In the training and strengthening, then, of the two latter compartments, so as to give them the control of the former, consists the process of moral education. It need scarcely be added, that to insure its success this discipline should be practised on individuals, with a care, constancy, and forec, corresponding to the degrees of their animal temperament.

In early life, while the susceptibility of the brain is vivid, and its flexibility unimpaired by habit, the process of education of every description is easily accomplished. Provided the ordinary ba-

lance between the compartments of his brain exist, a youth may be rendered moral with as much facility and certainty, as he can be rendered knowing. He can be taught to love virtue and practise duty, as easily as he can be taught to read and write. To teach him the latter, educate his knowing organs; to teach him the former, his moral. To instruct him in the relation of things, cultivate his organs of reflection. Sound and confirmed moral habits then, and a love of virtue, are as much the result of education, as a knowledge of arithmetic, music, or dancing, and, in common cases, can be as readily imparted.

It is the idiot only that cannot be rendered moral. Nor is it less impracticable to teach him reflection. The reason is obvious. His brain is wanting alike in the reflecting and moral compartments. He is a mere animal, possessing none of the intellectual characteristics of humanity. Destitute of the organ of veneration and its associates, he has no sentiment of religion. This amounts to proof that the organ is essential to piety; and that, to exist at all, religion must be radiated in the constitution of the intellect; or, more literally, in that of the brain. Wherever the organ of veneration exists, there is found a sentiment of piety; wherever it is wanting, there is none. Hence, throughout the human family, where the development of the brain is not idiotically defective, a sentiment of veneration for a God of some kind, is as natural and universal, as the love of offspring, or sexual attachment.

A few words more on the condition and cha-

racter of the idiot. We have asserted, that he cannot be disciplined in morality or religion, and assigned the reason. His brain is defective. Dissection proves it so. He possesses only the knowing compartment in partial and slight development, and the animal compartment often very fully developed. Hence his proneness to animal indulgences of the worst and most debasing kind, is frequently uncontrollable. His brain is unbalanced, from a want of both the moral and reflecting organs, which alone can hold the animal in check. The knowing compartment, as far as it extends, only ministers to the gratification of the animal, by aiding its cunning, and supplying it with means.

A human being largely developed in the animal, and knowing, and entirely wanting, or even greatly defective, in the two other compartments, would be a monument of profligacy and vice, utterly beyond the hope of reform. Such as the figures of their heads demonstrate, were the brutal developments of Caligula, Caracalla, Nero, Vitellius, and Domitian, whose names are identified with human depravity ; and such the development of Alexander VI.,* the most blood-thirsty, treacherous, and profligate Pontiff, that ever disgraced the See of Rome. To these names might be added, were it necessary, a host of others of the same description. In fact, no instance can be cited of a human monster, instinctively delighting in cruelty and blood, and yet fully developed in

* See Plate.

the moral region of his brain. Mere animals in appetite, such beings are the same in development.

If, then, it is impracticable to bestow on idiots a moral education, on account of their defective cerebral organization, the difficulty of conferring that boon on others, will be in proportion to their approach to idiocy ; in other words, in proportion to the deficiency of the moral and reflecting, and the predominance of the animal compartment of their brain. Hence even in boys, whose foreheads are unusually low, and the tops of their heads flat or depressed, and the base of whose brain, from ear to ear, is inordinately wide, with a very large amount of brain behind the ear, we discover a ruling propensity to vice, or, at least, to low and vulgar animal indulgences, which, if not checked and changed, must terminate in vice. Such boys have the true ruffian development, and will inevitably become ruffians, unless preserved by dint of education. Nor is such preservation an easy task. Their ruling passion is animal, and inclines to grossness, as naturally as a ponderous body tends to the centre. Still they may be saved by moral training, provided it be commenced early, judiciously conducted, and inflexibly persevered in. But if they remain uneducated and idle, and be exposed to the influence of bad example, they are inevitably lost. Their animal habits will become, in a short time, so irrevocably confirmed, as to baffle all redeeming efforts.*

* See Plate, Hare.

It is individuals of this description, that become the most atrocious and irreclaimable malefactors. To the truth of this, jails, penitentiaries, and places of public execution, for deliberate murder, and other forms of deep and daring crime, abundantly testify. Although from strong temptation, corrupting example, and other powerfully seductive influences, individuals of far different developments *may* be hurried into felony, and forced to expiate their guilt on a gibbet ; yet, search the records of public executions, and it will be found, that where one individual, of good moral developments, has suffered capital punishments, fifty, at least, with *ruffian heads*, have surrendered up their lives to offended justice. On the truth of this, the friends of Phrenology might safely hazard the fate of the science. Observation confirms it.

We ourselves have never seen a deep, deliberate, and habitual malefactor, possessed of a good moral development. Nor is there any thing either new or extraordinary, in the position we are defending. On the contrary, it perfectly comports with the common sense and settled belief of the enlightened and thinking portion of the world. It is in fact, we repeat, the result of observation, and the dictate of a ruling instinct of our nature.

Works on moral fiction are confirmatory of this. In such compositions, which, to be of any value, must be copies of life, low-bred, consummate, and habitual villains, are always represented with *ruffian heads*. And if they were not thus

represented, the incorrectness of the picture would be immediately dilated, and the production condemned, as false to nature. Nor would it be a less condemnatory feature in it, to pourtray an honourable, magnanimous, and moral hero, with any other than a lofty and expanded forehead.*

The truth of these remarks are fully confirmed by the writings of Shakspeare and Sir Walter Scott. Even in the strong-lined delineations of Lord Byron, the vulgar ruffian has a vulgar head. It is to the high bred offender, who has been seduced to vice, by deep-felt wrong, or some other powerfully corrupting influence, that he has given the aspect and bearing of nobleness ; a well-formed head, a lofty port, and an air of command, that awed his inferiors. And on such individuals, although crimsoned with blood, and blackened with every other species of guilt he has always conferred an elevation of sentiment, and a loftiness of purpose and thought corresponding exactly with their attributes of form. Witness his representations of Conrad, Lara, Manfred, Lambro, and others. In common, then, with those of every great poet, the sketches of Lord Byron are strictly phrenological, which is tantamount to calling them perfectly natural. And to that alone are they indebted for their power to charm, and their imperishable reputation. Take from them their phrenological truth, and you utterly destroy them.

As respects moral education, and prison discipline, then, Phrenology throws light on two points

* See Plate Melancthon.

of great importance. It indicates the youths that most deeply require such education, to save them from vice, and the adult convicts, whose characters place them beyond its influence. Its solemn injunctions are, to discipline the former by every means that can contribute to their improvement in morality and reflection, and to protect society from the vices of the latter, by capital punishment, or imprisonment during life. And for these purposes we conscientiously believe that the truths of the science will yet be employed by the wisdom of lawgivers, and in improved systems for the instruction of youth. And we further believe, that, when thus employed, the benefits conferred on the community by the practice, will be incalculably great, and that Phrenology will then be lauded and cherished by the wise and the virtuous, as earnestly and resolutely as it has been hitherto denounced by the prejudiced and the uninformed. We venture, in addition, to believe, even at the hazard of being deemed wild in our anticipations, that the science is destined to create, in education of every description, intellectual as well as moral, a new and auspicious epoch. Our reason for this latter belief is, that education can never be efficiently conducted and brought to perfection, without an accurate knowledge of the constitution of the human intellect, and that such knowledge is communicated by Phrenology alone.

Such is the importance of Phrenology ; it lays claim to stand on certain positive *data*, on fixed

principles, and fundamental doctrines, which cannot be called in question, as being the results of testimony a thousand times repeated, of the whole united senses, elucidated by the simplest reasoning, and proved by the severest induction. So fully admitted is this to be the case, that now-a-days the study of Phrenology is no longer considered to belong exclusively to the physician, but begins to be looked upon as common to all the world.

Artists were, perhaps, the first to perceive the importance of this science; for it is a striking fact, that in the annals of antiquity, the forms of the head are very often found in the most exact relation to the faculties of the gods and men whom the chisel of the artist has handed down in sculpture to posterity. What sculptor will not comprehend, that, by means of Phrenology, he may be able, at a single glance, to obtain a key to individual character? and that, in creating an ideal subject, he must be guided by the same principles? Will it ever occur to him to give to the figure of a Hercules the forehead of an Apostle? or would he place the head of a demon of cruelty on a statue intended to represent a character of pure benevolence? Were an artist to commit such an error, he would be considered a man of a superficial mind: and though, as a mere workman, he might be more or less rewarded for his skill, he would be treated as one who had not an idea of the true nature of his art, and who was without a single conception of its objects, or the means of accomplishing it. The same remarks are equally ap-

pliable to the kindred art of Painting. The painter cannot too strenuously pursue the study of Phrenology : for he has only an even surface on which to delineate his objects, and he may fail in giving them the necessary expression, by neglecting those traits, which, however slight, are characteristic, and necessary to bring out the distinguishing peculiarities of his subject. Moreover, Phrenology recognizes a uniform relation, an intimate connexion between the habitual attitude of individuals and their predominant dispositions ; and the painter who knows how to appreciate this influence of cerebral organization upon the movements of the body, will be distinguished for the naturalness of the deportment, and action of all his personages ; while he who is a stranger to Phrenology runs a continual risk of falling into the grossest inconsistencies. What would be thought of a medallion, in which the predominating organs of its subject were not more strikingly developed than the rest ? In this way, to all those arts which profess to present the exact image of man to the eyes of his survivors, Phrenology is most useful, and will, in future, be considered indispensable.

It is now beginning to be perceived also, that without physiology, the philosophy of mind cannot advance a single step ; that a thorough knowledge of organization in general, and of that of the brain in particular, must be the foundation of all enquiries of that nature ; that every attempt to explain intellectual and moral phenomena, which shall not take the principles of Phrenology

for its basis, will inevitably be fruitless. On this subject all are agreed, spiritualists as well as physiologists; for, even according to the views of the former, the brain is a condition necessary to the manifestation of both intellect and sentiment; while, according to the latter, it is the vital organ of the intellectual and moral powers. It were out of place here to attempt to decide upon the superiority of either of those methods of reasoning; suffice it to say, that both are deeply interested in advancing the progress of Phrenology. Besides, this science explains the cause of this very difference of opinion on matters which, ever since man began to think and reflect, have divided the world. We cannot, at the same time, help noticing here, the sure consistency of the ideas furnished by Phrenology on the subject. How unerring and elevated are the views of the philosophical observer, who, contemplating man in the midst of his fellow creatures, recognizes and traces the reciprocal actions and reactions of different organizations! Should such a philosopher ever be called upon to give laws to his country, he will, far from setting at nought the uniform cravings inherent in certain organizations, be careful to avoid all excitements to infraction of municipal law, arising from demanding of man more than his organization is capable of, and from sacrificing some of the faculties to the interests of some others: he will frame laws which shall be adapted to the real wants of the community, according to the variety of their nature, and not founded on false views of the equality

and uniformity of the intellectual and moral faculties, for he will be familiar with those varieties of organization from which the differences of intelligence and resource arise.—Phrenology will be consulted also in the preparation of a penal code; for the nature of the punishment to be inflicted, ought to bear a relation to the possibility, more or less admitted, of correcting and ameliorating the guilty. A great latitude will thus be allowed, in order that he whose organization does not indicate his propensities to be incurably strong, may one day when their influence shall have been abated by well directed training, be restored to his place in that society of which he shall no longer be unworthy; whilst the unfortunate being in whom the exercise and fatal predominance of certain organs over those of the intellect, or the almost total absence of the latter, shall leave no hope of improvement, will be kept separate from the former class of moral patients, and will be prevented for ever from returning into that society of which he can only be the pest.

Before making a more direct application of phrenological principles to the discipline of prisons, and to moral education generally, we deem it important to state previously a few facts, which occurred in England, and at sea, in 1826. They shew, by experiment, not merely the applicability, but the positive application, and the invaluable value of phrenological knowledge, to the concerns of jails, penitentiaries, and other places, where criminals are confined.

In the spring of 1826, one hundred and forty

eight male convicts were removed from prison, and confined in the ship *England*, lying in the Thames, preparatory to their transportation to New South Wales. Mr. James de Ville, of London, one of the most disciplined practical phrenologists of the day, undertook, at the suggestion of Mr. Wardrop, a gentleman of high standing, and professional distinction, to examine their heads and report on their characters. He had never before seen the convicts, nor even heard their names. Nor had he the slightest knowledge of the particular crime of which any one of them was convicted. In his report, which he placed in the hands of G. Thomson, Esq. surgeon of the ship, he specified the vicious propensity of each, and designated distinctly all the desperados, whom he considered most dangerous, and likely to hatch and head conspiracies and mutinies during the voyage. He indicated, in particular, Robert Hughes, as preeminent over all the others, in the atrocious qualities of the conspirator and mutineer; the most daring, wilful, and treacherous, and also the most instinctly blood-thirsty of the gang. He also pronounced of several of the others, that they were much to be dreaded, and admonished the captain and officers of the ship, to keep them under vigilant guard, if not in strict confinement.

Subsequent events proved, that, of the hundred and forty-eight convicts, Mr. de Ville was mistaken in his opinion and report of but *one*. Nor, as will appear presently, could he be said to be positively mistaken in relation even to him.

In the course of the voyage, a spirit of mutiny manifested itself several times among the criminals, who were, at length, discovered to have formed a conspiracy to murder the officers, and take possession of the ship. In every instance Hughes was the leader, and his most active abettors were those whom Mr. de Ville had represented as best qualified for such purposes.

The following is an "Extract from a letter of G. Thomson, Esq. surgeon of the ship England, to James Wardrop, Esq. dated Sidney, October 9th, 1826." "I have to thank you for your introduction to M. de Ville and phrenology, which I am now convinced has a foundation in truth. and beg you will be kind enough to call on D. Burnett, whom I have requested to show you my journal, at the end of which is M. de Villes report, and my report of conduct during the voyage; and likewise to the depositions against some of the convicts, who, you, with your usual *tactus eruditus*, discovered would give me some trouble during the voyage, I think the perusal of them will make you laugh, as they were going to rip up the poor doctor like a pig. De Ville is right in *in every case except one*, Thomas Joes, but this man can neither read nor write, and being a sailor, he was induced to join the conspiracy to rise and seize the ship, and carry her to South America, being informed by *Hughes the ring leader*, that he should then get his liberty. Observe how De Ville has hit the real character of Hughes, and I will be grateful to De Ville all my life, for his report enabled me to shut up

in close custody the malecontents, and arrive here not a head minus, which without the report it is more than probable I should have been. *All the authorities have become phrenologists*, and I cannot get my Journal out of their offices until they perused and reperused De Villes report, and will not be in time, I am afraid to send them by Fairfield.' See Edinburgh Phrenological Journal, vol. 4, p. 470.

Shall it be told that, in the case here alluded to, M. de Ville pronounced on the characters of the convicts from the expressions of their *countenances*; that he judged, therefore, as a physiognomist, not a phrenologist; and that any person versed in observations on the human countenance, might have been equally successful in indicating the leading propensities of the prisoners? We reply, that this is a mistake. In forming his opinion M. de Ville did not depend in expression of countenance, but on the developement of the head. Had the countenances of the individuals been masked from the eyes downward, he would have been equally successful in the discovery of their characters.

Physiognomy is a mere appendage of phrenology. The predominant passions which have their appropriate acts in the brain, produce, in time, by muscular action, their impress on the countenance. But it is the *passions only* which thus act. The strength of the knowing and reflecting faculties, i. e. the amount of *real intellect*, is not indicated by muscular expression. Hence physiognomy discloses but a *part* of the charac-

ter, while phrenology gives the *whole* of it. The former may bespeak a *disposition* to vice. But the latter points to the kind of vice, and testifies to the competency to lead and excel in it.

Many facts of a similar character, several of them almost as striking as the preceding, could be easily adduced from the records of phrenology, but at present we shall only give another.

It appeared in the Court Journal, three or four years ago, inquiries were made respecting the authenticity of the anecdote, and it was found to be essentially correct. The article in the Court Journal is this :

“ An anecdote has recently been made known to the world, through the medium of one of the criminal tribunals of the continent, which we are inclined to record among what a talented young friend once reproached us for terming the remarkable coincidences of phrenology.

“ During the autumn of the year 1830, a large assembly of persons sat down to the *table d'hôte* of the chief hotel at Valence, in Dauphne ; and the sort of desultory conversation ensued which usually takes place among the heterogeneous guests of public ordinaries. Among the most respectable of the company was an eminent physician of Lyons, who is well known to have devoted a considerable portion of his time to the study of the doctrines of Doctors Gall and Spurzheim. Being known to several of the company, he was, of course, attacked on the subject of his favourite hobby, and he defended it with equal spirit and good humour. Exhilarated by the

repast, several persons present requested the Doctor, at the desert, to pronounce his opinion on their faculties and qualifications; and much surprise was expressed, particularly by the ladies, at the accuracy of his verdicts. One individual, however, stood aloof, annoying the rest by his sneers, at their credulity, and insulting the learned gentleman by accusations of charlatanism. ‘I will defy any man living,’ said he, ‘to infer the character and conduct of a man from the organization of his skull.’ The Doctor said nothing, but appeared considerably agitated.

“ ‘As if it were possible,’ continued the stranger, for a man’s thoughts to raise bosses upon a bone.”

“For your sake,” replied the physician, at length losing his patience, “I trust it is not; for if phrenology have any power to interpret the handwriting of the Almighty, you are one of the greatest villains in existence,—a thief and an assassin!” A general cry of indignation arose in the room. The stranger proposed the ejection of the learned physiologist through the window; when the uproar and consternation were checked by the sudden entrance of the master of the hotel.

“Gentlemen,” said he, “I am sorry to acquaint you, that a great criminal is harboured among you. The police are at the door, having certain information that an individual concerned in a robbery of plate, which was effected last night, in a neighbouring town, has been dining at this ordinary.”

“ Every eye was turned upon the furious stranger, and in a few minutes he was in the custody of the police, the stolen plate having been found concealed in his baggage. But what was the amazement of all present, when he was detected by a gendarme as the celebrated Robert St. Clair, the accomplice of Dormas Dupin, executed for the murder of an innkeeper and his wife at Montmorency ! St. Clair after escaping from the galleys at Rochfort, and lurking in Piedmont, Switzerland, and Germany, had managed to evade the pursuit of justice, by spreading a report that he had been found murdered on the Turkish frontier. After some days of solitary confinement in the dungeons of Valence, he made the most ample confession, and was eventually tried, condemned, and guillotined. We need not add, that the fame of the phrenological doctor has risen to the highest pitch in his native province.”

One of the most important uses of phrenology is to enable us to estimate all moral, religious, and political instruction by a real standard of human nature. But it cannot be properly understood until the inquirer shall know how to apply it with certainty.

Suppose that we wished to judge of the capacity of any individual, the general development of his head must first be considered, next the proportion which the anterior bears to the posterior regions, then the prominent parts in each region must be ascertained, and if a sufficient degree of experience have been acquired, the

limits of the different organs should be specified. Thus, if it be known before hand, what allowance should be made for the influence of the viscera, the faculties and dispositions of the individual may be accurately determined. Such is the progress that must be gone through before arriving at any thing positive. By this means it will be understood why one individual is distinguished for his success in poetry, music, mathematics, logic, eloquence or metaphysics; why another is impelled by the noblest of human passions, that of desiring to sacrifice even his life for the sake of doing good; why another is insensible to the existence of danger; why this man sacrifices every thing to the desire of being thought eminent in some accomplishment which in reality he does not possess, while that man would give up all besides, to gratify his thirst of rule; and finally why some individuals can never attain to excellence, notwithstanding the greatest efforts, but remain for ever condemned to a humiliating mediocrity. But this is not all. When we are thoroughly convinced that those differences of disposition are the results of organization, we will congratulate the man whom nature has constituted favourably in that respect; and we will, on the other hand, regard with compassion him who has been less felicitously endowed. The same considerations will strengthen our feelings of indulgence towards the feelings of our fellow creatures, at the same time that they will show the importance of an enlightened education, which shall aim at counterbalancing the depraved

dispositions of a child, by exercising those organs and faculties which may tend to destroy their effects, and which may even frequently turn them to the advantage of the individual who would otherwise have been their victim.

But the department in which Phrenology is most necessary, and is destined to produce the happiest results, is that of education. How should that science fail to be of primary importance to a teacher, which should enable him to turn the studies of his pupils into the proper channel, and to have a thorough knowledge of their characters ; which should inform him with certainty, that such a one has a decided talent for drawing, such another for languages, a third for calculation, and a fourth for poetry ; and which should warn him that it would be a loss of time to urge the progress of a fifth in a particular direction ! How many tears would not be spared to childhood ! How many vexations would not the teacher himself escape ! and who will presume to foretell the results of a system of education, in which, by proper direction, those dispositions will be turned to the advantage of an individual, which would otherwise have been the cause of his inevitable destruction ? When a child is born with a particular development of brain, if he be left altogether to himself, he will become cruel and ferocious, and perhaps commit murder. What does an able instructor do in such a case ? He endeavours to place beyond the reach of his pupil all objects calculated to call into action the organs of his most dangerous propensities, and to present

to him only those of an opposite tendency. He strongly calls his attention to the charms of an amiable disposition, to the affection which it generates towards itself, to the praises which it calls forth, and, above all, to the internal complacency with which it never fails to bless its possessor. Such representations, exhibited to the infant's mind incessantly, and in a thousand different ways, incline him to make an effort at amiability. He is praised for his first virtuous acts : he is skilfully encouraged to persevere in the same line of conduct. Even accidentally, and as opportunity offers, he is made to feel, by some striking example, the melancholy and deplorable effects of indulging criminal passions ; and, by assiduous and long continued care, the result, after years of perseverance, is, that he becomes a man of courage and coolness, who is not to be diverted from a useful enterprize by feelings of too great sensibility, but also actuated by those principles of virtue, which have gradually become his constant guide, will refrain from indulging in any act of cruelty.

Such is the happy influence which Phrenology will exercise over the development of childhood ; but is not education also useful at all ages, and at every stage of life ? Youth and mature age are not necessarily incorrigible. The attempt is without doubt, more difficult, but still success is not impossible. Let us suppose a man to be of a passionate temperament ; Phrenology informs him that there exists within him a disposition, the result of organization, hurrying him blindly

on to all the violence of passion. If, besides, he be endowed with reason, that is to say, if he be deficient in the intellectual organs, will he not keep himself on his guard against the causes which inflame his passion? Knowing that the chief cause exists in his own constitution, will he not strive to yield less and less to the influence of causes which are external? and will he not, consequently, succeed at last in weakening his own tendency to paroxysm.

To be rendered efficient and useful in the highest degree, moral education must be conducted differently at different periods of life. In infaney and childhood, the entire moral compartment of the brain is not sufficiently developed to be competently instructed, and to give bias to character. Hence, until near the age of puberty, man is not, in reality, a moral agent; nor is he so considered by the laws of our country.

But, fortunately for children, their organs of Adhesiveness and Imitation are so far developed, as to be convertible into sources of influence and control. By means of them, therefore, if they cannot be rendered truly moral, in *feeling* and *sentiment*, they can be retained within the pale of practical, or rather formal morality and religion; they can, at least, be withheld from much of the grossness of animal indulgence. Thus will good habits of action be formed, and bad ones prevented, a state of things calculated to prove highly advantageous in future life.

Children are prone to imitation, especially where their feelings of attachment are enlisted.

They can be, therefore, easily induced to follow the example, and obey the precepts of those whom they love. Thus can they be easily led into the paths of virtue; or rather secured in them, and prevented from straying into those of vice. It is now, therefore, in a particular manner, that they should be taught by example, and initiated into the *practice* of moral conduct, even before they can feel the force or appreciate the value of moral precepts. To such precepts, however, they will cheerfully conform, when issued by the lips of those that are dear to them.

In children, are considerably developed two other organs, on which their instructors may act with advantage. We allude to Cautiousness, and Love of Approbation. These are the sources of the apprehension of punishment and disgrace, and the love of applause. In children that cannot be otherwise governed, and restrained from vice, these feelings should be judiciously called into action. Thus may early life be protected from habits of practical depravity.

About the age of puberty, the moral and reflecting compartments of the brain are more fully developed, and it is now, for the first time, that youth begins to feel strongly the impulse of moral sentiment, realize the force of moral obligation, and place a just estimate on moral conduct. Hence they are now recognized, in judicial proceedings, as moral agents. And hence it is, by no means uncommon, for boys, who had been previously vicious and unmanageable, to become now correct and docile.

The real foundation of moral education being now laid in the competent development of moral constitution, the superstructure must be reared and finished, as heretofore mentioned, by precept and persuasion, example and reason; by the active, judicious, and uninterrupted cultivation of the moral and reflecting compartments of the brain. The study of Ethics is now doubly useful. It expands and invigorates the intellect, and strengthens the motives to praiseworthy conduct.

For a time, the pupil should be so hedged round by all things that are virtuous, as to be completely protected from allurements to vice. But as his moral habits increase in strength, it is expedient that their competency be occasionally, but judiciously continued, by cautious exposure. In the course of his life, and the vicissitudes of his fortunes, temptations will present themselves; and it is wise that he be opportunely disciplined in the practice of resisting them. It is thus that the body becomes fortified against physical evils, by coming occasionally into contact with them. Besides, the revolting aspect of profligacy and vice has often the happy effect of strengthening moral habits, and confirming virtuous resolutions, in those who witness it. Hence the importance that when youth encounter vicious example, it should not approach them in a seductive form. If the pupil be high-minded and aspiring, his sense of honour, and his love of fame, will become, at length, a guardian of his virtue. So will his personal interest, as well as his feelings towards his families and friends, whom he would

not, without reluctance, offend or disgrace. These considerations, with sundry others on which a want of space forbids us to dilate, should be strenuously inculcated by the instructors of youth, and as aids in the progress of moral education.

We have stated that the most important organ of the human system is the brain, of which it may be said that it makes man what he is, whether for good or evil. If well developed, and correspondingly trained, it confers on him knowledge and virtue; and, under circumstances the reverse of these, it entails on him ignorance, and gives him a proneness to vice. According, therefore, to its native character and cultivation, it is the source of human exaltation or debasement.

It has been also stated, that the human brain consists of three compartments, the animal, the moral, and the intellectual; and that to raise the mental character to the highest perfection, each of these must be large, well organized, and healthy, and that a correct balance must subsist between them. To a solid and infallible foundation for strength and activity of intellect, sound morality, and energy of character, nothing else is necessary. Skilful training, by turning to the proper account these high gifts of nature, and in that way engrafting improvement on capacity, will finish the work. Were the whole human race thus happily tempered, the condition of man would be as perfect as it could be rendered, and the state of society correspondingly prosperous. Talent and knowledge would prevail and be

respected ; morality and active virtue would predominate over profligacy and vice ; and that every one should be happy in himself, and useful to others, would be the ambition and earnest endeavour of all. This would be a millennium, brought into existence by means of education, and in conformity to the constitution of human nature.

We have shewn, in attempting to improve the condition of man, a point of peculiar moment is to produce and maintain, in his mental powers, the requisite balance. Let each class of organs, and its dependent faculties, have a full measure of power, but suffer neither of them greatly to predominate over the others. Should the animal class be too feeble, the individual will be defective in practical energy ; he will want general vigour and activity of character ; and should it be too strong, the danger is great that he will indulge in practices indecorous and degrading, if not vicious. He will be too much of the animal in forgetfulness of the man. If the intellectual organs be too feeble, the individual will want both knowledge and the power to use it. If any one, two, or more of them, be disproportionately strong, he will be likely to attach himself inordinately to some favourite pursuit, to the neglect of other requisite ones, or to engage in study with an ardour and intensity ruinous to health, and perhaps productive of mental derangement. Excessive weakness in the moral organs is tantamount to too much strength in the animal, and may become a source of crime ; while excessive

health and activity in some of them produce a stern and inflexible resolution, or an ungovernable enthusiasm, in relation to the objects of them, which misleads the judgment, subverts discretion, and prevents usefulness.

We have also shewn in what way the moral compartment of the brain is to be cultivated, strengthened, and enlarged! By all sorts of moral excitement, inculcating moral precepts, presenting moral example, eliciting moral sentiments, but, more especially, by associating with companions strictly moral, and engaging early in the moral practice of doing good. Reading biographies of men remarkable for high and practical morality, and well written works of moral fiction, contributes materially to the same end. This course, skillfully and inflexibly pursued, will infallibly strengthen and enlarge the moral organs, and confirm those persons, subjected to its influence, in habits of virtue.

But may not the brain, by suitable discipline, be amended in another very important point? May not such a happy change be produced in it, as to efface its tendency, when it exists, to hereditary madness? From this question no physiologist will be likely to withhold an affirmative answer. And although he may be unwilling to speak confidently, because the experiment has never yet been fairly made, he will not deny that all analogy favours the belief. We verily believe it will be made and prove successful. A predisposition to madness consists in faulty organization; at least in a condition of the brain

destitute of soundness. But the fault has not existed through all generations. It had a beginning; and that beginning was the product of a series of deleterious impressions. Another series of counter-impressions, therefore, may remove the mischief. Changes thus produced, may thus be done away. Of this no reasonable doubt can be entertained. Daily occurrences convince us of its truth. Every thing, indeed, that bears on it, testifies of its truth.

But the better to illustrate the application of the principles of Phrenology to education, we shall now state a few facts. In a letter, addressed to the Editor of the Phrenological Journal, the author writes thus:—

“Sir—Sometime ago I heard from a friend, who lives near Cheltenham, and has a small school there, in which he has found Phrenology very useful. Part of his letter may be interesting to you, and I shall, therefore, extraet what he says on that subject:—

“I had the good fortune to be introduced to Dr. Spurzheim by a common friend. He was a most amiable, modest, well-informed man. It was a weight of most conclusive evidence, falling under my own observation, which led me to apply myself actively to the study of his discoveries. Upon first seeing my boys, he remarked that I had some difficult dispositions to manage, and that there was little talent in the whole number. This only created a smile; but upon proceeding to look at them one by one, he astonished me by giving a most correct outline of the cha-

raeter of each, and pointed out their propensities most exactly. In fact, Mrs. F. would scarcely be persuaded that I had not been prompting him, and giving him all the boys' histories previously. Following the hints he gave, I have adopted a different mode of treating one boy, and have had the pleasure of seeing its good effects. I consider his discoveries of wonderful benefit to education, and am sure of their truth. Upon the sight of one boy he said, 'Don't torture him here,'—pointing to the corner of his eye. He afterwards told me he alluded to the organ of number. The boy's dulness at cyphering had perplexed us all, and even carried with it the appearance of obstinacy. I have not, since my acquaintance with Dr. Spurzheim, allowed his days with the writing master to be clouded with tears. The faculty must be exercised constantly in a playful manner."*

The next we shall quote is an interesting account of Dr. Spurzheim's visit to the Monitorial School at Boston, which Mr. Capen extracts from a paper, read before the Boston Phrenological Society, by Mr. William B. Fowle.—*Phrenol. Journal*, Vol. 8, page 308.

"Soon after the commencement of Dr. Spurzheim's lectures in Boston," says Mr. Fowle, "understanding that some peculiarities of my school had led him to express a wish to visit it, I desired a gentleman to invite him to visit the school whenever he pleased. He came October

* *Phrenological Journal*, vol. 8, page 451.

3d, accompanied by the gentleman before mentioned. It had been previously hinted to the pupils that Dr. S. would visit the school, and they having imbibed the notion that he could see farther than their teacher, were by no means at ease, when a very tall, stout man, with an exterior rather forbidding to children, was introduced. The first impression upon the minds of the pupils was unfavourable, but the countenance of the Doctor, which expressed the delight he felt at the sight of so many interesting subjects for the exercise of his skill, soon removed all apprehension.

The children were engaged at their desks in a variety of exercises, and I requested him to walk freely among them, remarking that he probably did not wish to see any exhibition of their acquirements. This I said, because I wished him, if he gave any opinions, to do it while entirely unacquainted with the points of excellence which would naturally be developed by any exhibition.

I had just corrected some pieces of composition, and I remarked to him that one short piece seemed to have such a phrenological bearing that it might amuse him. He read it, and said he should like to see the child that wrote it. I told him where she sat, and we carelessly walked in that direction. Before we reached her, "Ah," said he, "caution." "Ask her," said he, "Whether she ever heard any discussion upon the points touched in her theme," I asked the question, and she, blushing deeply, replied, that she never had heard any one speak on the subject. "Well, my dear," said he, "you have not given

your *own* opinion ; to which side of the question do you incline ?” She hesitated, and he turned to me and said, “ *Caution* will take time to consider.” She then gave her opinion with great modesty, and it happened to favour his view of the subject. “ A fine head,” said he to me, “ A fine head. What Conscientiousness ! and then what firmness ! a fine model of what a female head should be.”

Caution is characteristic of this young female, who was then about fourteen years old. She is almost timid. Her talents are not so brilliant as those of some other pupils, but her perseverance, which I take to be the product of her Firmness, has always enabled her to rise above common pupils, and to rank with the best. With a perfect knowledge of her character, having had her under my care seven years, I could not have described her peculiar excellencies so readily as he did.

As we turned to proceed back to my desk, he laid his hand upon the head of a little girl about five years old. “ Fun, fun,” said he, and laughed. “ Courage too,” said he, “ look out for her pranks.” The child had only been my pupil three or four days, but she already exhibited symptoms of insubordination. A few months more experience proved her playful to excess, and so courageous in the pursuit of fun, that she disregarded the restraints I usually impose upon insubordination and inattention.

The Doctor’s attention was called to a child about ten years of age, to whom I had found it

almost impossible to communicate instruction of any kind, and who seemed to have no memory. He playfully touched her head, and said there was no deficiency of external development, but he should think her mental powers sluggish. She will never commit anything to memory, said he, but will perhaps learn something from those around her. I then told him her case, but he did not modify his opinion as to the external development. I thought this a paradox, but I was afterwards informed that the intellect was bright until the age of three or four years, when a dangerous tumour on the head was checked by powerful applications, which seriously affected the activity of the mind. He recommended exercise, and almost exclusive attention to her physical education.

He next cast his eyes upon one of the groups that surrounded him, and said she had Form to a great degree. "O," said he, "if she would only cultivate this power, what could she not do? But" added he to me, "she probably never will. Her constitution is bad—too lymphatic. She lacks energy, and nothing but frequent and powerful exercise will ever reform her temperament. "O" said he again, "how strong!" It is true that her skill in drawing, painting, and writing, is very great, and it is as true that all her movements are very sluggish.

The attention of Dr. S. was now rivetted upon a child about twelve years old, whose head exhibited an extraordinary frontal development. I asked what he thought of her. "Remarkable,

remarkable," said he, "for the second education." I did not understand him, and asked him for an explanation. "I think," said he, "education consists of two parts; the first relates chiefly to the receiving of ideas, and the second to giving them out. She may not excel in the first part; but when it comes to the second, she will take a high rank."

Still he was not particular enough. He then, at last, said she might not excel in writing, spelling, and such elementary exercises, but, when a little older, would in astronomy, natural philosophy, and subjects of that nature. He did not think she was inferior to most children in other respects, but her strength lay not there.

Her history is this. It is my custom in winter to employ the afternoons in giving lessons to the older pupils in natural philosophy, accompanied by experiments with the valuable apparatus belonging to the school. As the experiments are amusing, I have been accustomed to let the younger pupils attend as spectators, without expecting them to study the subject of the lesson. This child, then ten years old, asked permission to attend as a spectator. Her request was granted, and the next day she asked if she might recite the lessons with the class; for I always required the class to answer, not only the questions in their text book, but also such others as I thought might fairly be asked. The request was novel; but as I never check any ambition of this sort, without first ascertaining that it is unreasonable, I allowed her to join the class, al-

though so much her junior. As the attendance in the afternoon was voluntary, my regular duties ending with the forenoon, I proposed a prize of two dollars to whichever, at the end of the course, should have recited best, and should undergo the best general review. At the end of the season, it appeared that she had recited as well as any one in the class. Next came the review. I prepared twenty-five questions different from any that had been previously asked, and put them all to the thirty-two pupils that belonged to the class. Ten did not mistake. I then proposed five more different questions to those ten, and she alone answered them all correctly. Still thinking it possible that she might have obtained the knowledge from some other source than reflection, I gave her a further review, till I was satisfied that she had understood the principles, and was at no difficulty to apply them. She took the prize, and what is creditable to her class, it would have been difficult to say which was most pleased, the victor or the vanquished.

I next called up a little girl, whom he pronounced quick at figures. She is the quickest I have ever seen in the elements of arithmetic. I then called up the head and foot of a class, formed of three or four classes that I had been reviewing, and asked him which was the best arithmetician. He instantly pointed her out, but said, "the other was not deficient." She was not when compared with the classes below her.

By this time the curiosity of the pupils was so much excited, that all regular work was inter-

rupted. Children that had been ealled remained standing around the Doetor, and, in a short time, others joined him, and he had an audience of twenty or thirty. He was a decided favourite. At this moment a few of the larger pupils brought forward a Miss about thirteen years old, she had, as they thought, a very small head, and respectfully requested Dr. S. to tell what her head was good for. He turned to me and said, "Imitation, oh how full!" I asked him how it would be likely to show itself. "In mimiery," said he, "as likely as in any way. Is she a great mimie?" I had never suspected her of any such disposition, and turning to her companions, I asked them if they had ever seen her attempt to mimie any one. "O, Sir," said they, "she is the greatest mimie you ever saw, She takes every body off." This was new to me. "You may rely upon it," said Dr. S., "she will be taking me and my foreign aecent off before I leave the room!"

About fifteen minutes afterwards, he jogged my elbow, and pointed behind him, where I saw this Miss putting her hand upon the head of her companions in the very peeuliar manner of Dr. S., and saying in his aecent, "You, Miss, have the bump of so and so, and you, Miss, have the bunn of so and so," he laughed heartily at the verification of his predietion. He said she had Courage, much Self-esteem, and little Caution, and must be guarded, or her Imitation would be ineonvenient to her.

I have mentioned some of the most prominent eases that fell under the Doetor's observation,

He pointed out one pupil as having the organ of Language largely developed, and she is certainly distinguished for one of her age. I called up several whose *forte* I had not been able, satisfactorily, to discover, and he generally pronounced that they had none.

His visit lasted only two hours, and he left the school much to the regret of the pupils, to whom his easy manners, benevolent advice, and knowledge of their thoughts, had strongly recommended him. Next day, they requested me to beg him to honour them with another visit. He promised to do so, but his engagements prevented.

The next fact we shall notice, is communicated to the Editor of the Phrenological Journal, by Mr. J. L. Levison, of London, and is as follows:

“Having some paper to spare,” says Mr. Levison, “I shall finish the communication with an interesting fact concerning the organ of *Imitation*, which is the more valuable in a philosophical point of view, as it demonstrates *synthetically*, that the remarks on the cerebral part, which we call Imitation, are not fanciful. One day going into the shop of a Mr. Meyer, a Polish furrier, and a very intelligent man, he particularly requested me to examine the head of his errand boy, saying, “I believe in Phrenology, *although not acquainted with it practically*, but there is a case, your explanation of which, will put its truth in my mind beyond the shadow of a doubt, *as I am sure you never saw the boy before, and therefore cannot know any thing about him.*” The lad made his appearance, and the group of in-

telligent foreigners looked on with deep interest as I passed my hand over the boy's head. His intellectual faculties were *mediocre*, and the moral sentiments above the average: Benevolence stood like an *ancient tumulus*, having a deep ravine on each of its sides. With this information before me, I did not hesitate to state my opinion thus briefly: "He does not lack intelligence, and he is very willing to oblige, and do what you wish him to do, *but he does not know how to go about it.*" The latter remark, I thought myself authorised to state by the deficient Imitation. There was a simultaneous German exclamation from the party—"Wonderlich! Gott's wonder! Och Gott, wie var ist das!" &c. But after a short pause, Mr. Meyer came and shook me by the hand, declaring that my remarks were "God's truth;" by which he meant, that Phrenology must be founded in nature."*

The next that we shall quote is a case of large organ of Number, communicated by Dr. Ainslie, of Edinburgh, in a letter to the Editor of the Phrenological Journal.

Sir—As you appeared to be amused by the little anecdote which I gave you a few nights ago, and have since expressed a wish that I should mention it more in detail, I now comply with your request, and have only to regret that, being no Phrenologist, I cannot be more scientific in the description. A few months ago, while in London, I was going, an inside passenger in the

* Phrenological Journal, Vol. 7, page 382.

Paddington coach, from Baker Street to the city, and had for my only companion an Irish gentleman, who seemed to have all the good humour, frankness, and cheerfulness, which characterize the inhabitants of the Emerald Isle. Soon after we started, it began to rain, when a voice was heard from the top of the carriage, calling aloud to the coachman to stop, which he did; and having been ordered to open the door, a middle-aged, respectable-looking man lifted into the vehicle, a boy, I think about nine years old, he himself again getting on the roof, which, with the assistance of his umbrella, he preferred to an inside birth. The little fellow had not been long seated, before the Irishman observed to me, "Now there is something *mighty extraordinary* in that young gentleman's face; but blow me if I can tell what it is." On examining, I perceived that the lad had the organ of Number developed in a very remarkable degree; so much so as to be easily distinguished by the eye, and nearly of the size of half a common marble, and not unlike it in shape. On the carriage arriving at *Finsbury Square*, the gentleman on the top ordered the coachman to pull up, when he opened the carriage door and took the boy out. I then said to him, "Pray, sir, is that youngster your son?" "Yes, sir," he replied, "he is my son;" on which I observed, "If it is a fair question, will you inform me if there is not something for which he is peculiarly distinguished?" "There is," said the father; "and if you will tell me what you think it is, I shall candidly let you know if you are

right." I then asked, if he was not a famous arithmetician? "Now," exclaimed the astonished parent, "this is wonderful!—he is, sir, in dat branch of his education the cleverest boy in de school, and can multiply six figures by six in his mind without the aid of pen or pencil, and tell you the result." By this time the rain beginning to fall somewhat heavily, the gentleman hurried away with his son, leaving us to doubt the justness of the old Roman adage, "*Nulla fides fronti*." "Oeh!—by my conscience then," said honest Pat, "that is a curious *crature*: by the powers, a ready-made Cawker! a duodecimo banker's *pocket companion*! I wonder what the devil and who the devil he is." "That may be difficult to ascertain *now*," I added, "as we have been thoughtless enough to allow father and son to walk off without begging to know the lad's name; but I presume, from the accent of the former, that they are foreigners." "Ach, in faith, and you have hit it, my honey!" cried the droll; "by St. Patrick, there can't be a doubt of it—the boy is a young Count." To this I of course gave a ready assent, and a smile to boot. The coach soon after reaching its place of destination, I bade the Milesian farewell, equally pleased with his facetious vivacity, and gratified to find, that if no great calculator myself, I had at least the art of occasionally discovering such as were.

To the discipline of penitentiaries, where reform is the object, most of the foregoing sentiments are applicable. If the convicts are young, both in years and vice, and the moral and reflect-

ing compartments of their brains are even moderately developed, the prospect is promising that, by judicious treatment, they may be perfectly reclaimed. If the developments just mentioned are strong, their complete reformation is the more probable. Even those who are advanced in years, and somewhat habituated to crime, may be reclaimed from their vicious practices, if their moral and reflecting developments are full. But to ensure entire and permanent reform, their training must be well directed and long continued.

In youthful offenders, possessing what we have denominated the ruffian temperament—the forehead low, the top of the head flat or depressed, the base of the brain, from the temporal region backward, wide, and a large amount of it behind the ear—reformation is always difficult, and sometimes, we apprehend, impracticable. The brain resembles too much of the Carib, who is perfectly animal, and never feels a virtuous emotion. There exist some individuals who steal, and who deceive and lie, by a force of instinct, which seems irresistible. In others, again, the instinct of Destructiveness is like that of the tiger. Nothing can appease it but blood. We have seen the skull of a man who was executed, at the age of about thirty, for the last of nine murders, the whole of which he acknowledged he had committed, from an inherent love of slaughter. He murdered as an amateur. The flowing of the blood he declared to be delightful to him. Hence he never failed to cut, from ear to ear, the throat of his victim. In the case of his last murder, he

would probably have escaped detection, had it not been for this horrid sanguinary propensity. After having proceeded several miles from the place of his felony, he turned back to cut the throat of him whom he had murdered, and was apprehended. His whole animal compartment, but especially in the region of Combativeness, and Destructiveness, were unusually large.

Even, we say, when young, individuals of this description should be subjected to a long, circumspect, and energetic course of discipline. The utmost force of education should be tried to strengthen the moral and reflecting organs, while they are yet mutable, and give them an ascendancy over the animal. In no other way can beings thus organized be reclaimed. But if they be advanced both in years and crime, the case is hopeless. All attempts at their reformation, however praiseworthy in motive, might be almost pronounced the offspring of folly. Utterly unavailing they must certainly prove. In such instances, capital punishment or imprisonment during life, is the only measure by which society can be protected from the repetition of their crimes.

Shall we be told that this would be unjust? that convicts should be punished according to the nature and amount of their crimes, not according to their cerebral developments? We reply that here, as in other cases, experience, wisdom, and common sense, should suggest means, and direct practice. The paramount end of judicial punishment is the protection of

society. The good of the many and the virtuous, must prevail over both the sufferings of the vicious and the few. If, then, it be established, on satisfactory evidence, that beings such as we have described cannot be reformed, they should be regarded as *feræ naturæ*, and treated accordingly; confined in cages during life, or sentenced to the gibbet. Nor as relates to the wisdom and justice of the policy, is it not of the slightest moment whether their propensity to crime is the offspring of matter or mind. It exists and is immutable, and society is entitled to protection from its influence.

That they may be strengthened and prove fruitful, all the organs and compartments of the brain must be exercised in the manner, and by the impressions, that are suited to their natures. Inaction and sloth as certainly enfeeble them as they do the muscles. In strict solitary confinement, therefore, where day follows day, week week, month month, and year year, in one dreary, dead, and monotonous succession, without the least excitement from instruction, it is idle to expect even the shadow of amendment. As well might we expect improvement, without exercise, in muscular dexterity and strength; or as well expect the convict to acquire, with his hands bound and muffled, higher excellence in penmanship, or an augmentation of manual dexterity in any of the arts. Of such a course of discipline, or rather want of discipline, deterioration is the inevitable effect. Moral improvement does not consist in the mere absence of vicious acts. It is

something positive ; something consisting in action ; and that action is of a specific kind. It is as much the product of education, as improvement in mathematics, or any other branch of knowledge. But education, to be productive and useful, must be administered within the walls of a prison, precisely as it is within those of a school-house. The organs and faculties of the pupils must be suitably exercised, according to the kind of instruction required. If they are not, their march will be retrograde. They not only will not acquire more, but they will lose what they already possess. This is a law of nature. It appears to us, therefore, not a little singular, that highly intelligent and practical men should have ever dreamt of reforming criminals by mere solitary confinement. Compel an atrocious and habitual malefactor to labour in a cell uninstructed, or to remain there, without either labour or instruction, for twenty years, and he will be no more moral or virtuous at the end of his imprisonment, nor any more fitted to live peacefully and innocently in society, than he was at the beginning of it. On the contrary, it appears to us incontrovertible, that he will be more depraved. His own thoughts and feelings are his only instructors, and they instruct him in nothing but vice. The school in which he has been so long disciplined, is one of positive immorality and corruption. That this is true appears, we think, from the following considerations.

We have already stated, and now repeat, that, in high and habitual offenders, the animal com-

partment of the brain preponderates. The *ruling passion*, therefore, is purely animal, and inclines only to vice. Nor when they are alone, will the entire current of their feelings fail to follow it. In such beings when left to themselves, and surrendered up to the dominion of their own depraved appetites and passions, it is proverbially true that

“Imagination plies her dangerous art,
And pours them all upon the peccant part.”

Instead of dwelling on the obligations of morality, the beauties and blessings of religion, the value of industry, and the merit of good works, feelings, and sentiments, to which they are entire strangers as the cannibal in his orgies, or the tiger in his jungle, the bent of their souls will be toward their former sources of crime, and all their thoughts will be directed to the devising of means for their more successful renewal, when time shall have liberated them again, to disturb the repose, and prey on the fruits, or otherwise assail the welfare of society. Thus will their animal propensities alone be strengthened, at the expense of their own faculties; and, at the expiration of their confinement, they will issue forth on the community, more consummate villains than they were at the commencement. Thus to habitual culprits, is solitary confinement, as already mentioned, a school of vice. To the correctness of this representation the well known principles of human nature abundantly testify. Leave to himself and his own imaginings a thief or a robber, long practised in the work of felony, and

theft or robbery, with new and improved schemes for perpetrating it, will constitute exclusively the theme of his thoughts. If this is not true, observation is fallacious, and all reasonings on the subject nugatory.

To the reform of convicts, then, judicious and active education is essential. And to prove effectual, it must be the longer continued, and the more strenuously pressed, in proportion as the subjects of it are the worse organized, and the more inveterately practised in guilt. It is thus that at school, the dunce requires, for his improvement in letters, more labour in the teacher, and a greater length of time, than the boy of sprightliness; and that the wound which has long festered, is more difficult to heal than that which is fresh.

It is not unimportant to observe, that if, in addition to a large animal development, the felon has also a large development of the organ of Firmness, the prospect of his reform is the less promising. The function of this organ, as its name indicates, is to render the individual steady and inflexible in his opinions and sentiments, whether true or false, and in his course of conduct, whether virtuous or vicious. It is situated immediately under the sagittal suture, near its posterior extremity. Its large development produces a fulness or protuberance of the skull adjoining and directly above the point denominated, in common language, the crown. Add to this what has been designated as the ruffian form of the head, and the development for vice and depravity is complete.

It has been already observed and is now repeated, as a matter of great moment, that where the reformation of the convict is meditated, neither labour nor instruction must be enforced as a task, or inflicted as a punishment. Every kind of employment in which he is required to engage, must be not only voluntary in him, but rendered agreeable to him. Whatever is enforced by punishment or dread, is necessarily odious, and will be abandoned, in disgust, on the earliest opportunity. It will, moreover, be subsequently remembered with increased abhorrence, and a stronger resolution against its adoption. To man, in his present state of mind, even the felicities of Paradise would become offensive, and be rebelled against, were they forced on him contrary to his inclination. As heretofore stated, then, the convict should be indulged in labour, as a relief and amusement in solitude, that he may learn to love it on account of the gratification it affords him, and the health he derives from it; and instruction should be dispensed to him on the same principles, and with the same views. Nor should the labour be either degrading in kind, or severe and oppressive, from the extent of the task. In either case it will be hateful, and never become productive of industrious habits. Hence a more hopeless instrument of reform than the tread wheel can scarcely be imagined. It may subdue for the moment, but can never radically amend; on the contrary it engenders feelings unfavourable to virtue.

Culprits are but perverse and wicked children;

and the more deeply and exclusively you punish and disgrace them, you harden them the more, and render them the worse. Many a froward and stubborn boy is driven, by harsh treatment, into vice and ruin, who, by mild and judicious training, might have been bred up to industry, usefulness, and honour. In like manner, the harshness and cruelty of an under keeper, himself even lingering on the borders of crime, and awaiting but a slight temptation, and a suitable opportunity, for the actual commission of it, may confirm, in the convict, vicious propensities, which, by proper discipline, might have been thoroughly corrected, and rendered subservient to virtuous purposes.

In saying that the moral and religious instructors of criminals should be themselves moral and religious, we shall probably be regarded as uttering one of the tritest of truisms. But we intend by the position more, perhaps, than is at first apprehended. Our meaning is, that the teachers should *be constitutionally* moral and religious; that both the moral and reflecting compartments of their brains, but especially the former, should be fully developed.

That this opinion is both true and important, can be shewn, if we mistake not, on well settled principles; and we know from observation, that, in analogous cases, experience has confirmed it.

It is a law of nature, as immutable as the pointing of a needle to the pole, that the language and true expression of any organ or compartment of the brain, in one individual, excite to action

the corresponding organ or compartment in another. This is the natural and only ground of the influence of eloquence; and *the true reason why* the passions are contagious. One individual addresses another in the words and tones and gesticulations of anger; or, to speak phrenologically, in the language and manner of Combative-ness. The consequence is known to every one, and is felt to be natural. The same organ is exhibited in the individual addressed, and he replies in the same style. From artificial speech, and empty gesture, the parties proceed to blows, which constitute the greatest intensity of the natural language of the irritated organ; its *ultima ratio*, in common men, as an appeal to arms is in the case of monarchs.

Urged by Destructiveness, a man draws on his enemy or his comrade a sword or dagger, and is instantly answered by a similar weapon, in obedience to the impulse of the same organ. This meeting of weapon with weapon is not the result of reason. The act will be performed as promptly and certainly, generally much more so, by him whose reasoning powers are dull and feeble, than by him in whom they are active and strong. It is the product of instinct; the reply, in its native expression, of the excited organ of Destructiveness in the Defendant, to the expression of the same organ in the assailant.

When Demosthenes roused the Athenians to war with Philip, he harangued them in the intense language, burning thoughts, and bold and fierce gesticulations of Combativeness and Des-

tructiveness combined. And had he not so harangued them, he would never have impelled them to the field of Chæronæa. Under a more argumentative address, or one dictated exclusively by the moral organs, they would have remained inactive. When the object of the orator is to move and melt, he succeeds only by adopting the language and natural expression of the softer organs which he desires to affect. If he wishes to command tears he sheds them. So true is the maximum, "*Si vis me flere dolendum est primum tibi ipsi.*"

Does one man wish to conciliate the friendship of another? he mildly accosts him in the language of Adhesiveness, and thus excites a kindred organ. And when the lover tries to propitiate his mistress, and gain her favours, he approaches and addresses her in the soft language and winning manner of the associated organs Amativeness and Adhesiveness. This is the philosophy of what the poets denominate the sympathy of souls; the condition of an organ naturally and forcibly expressed, by look, words, or actions, or by all of them, in one person, producing a similar condition of the same organ in another..

In further illustration of our principle, let us suppose a lover to address his mistress in the language and manner of Combaticiveness, or an individual intent on gaining the confidence of another, to approach him with a naked dagger, and the menace of Destructiveness would either succeed in his meditated object? We

know he would not. On the contrary, the former would render himself an object of resentment and dislike, and the latter would become the subject of a reciprocated assault, and, perhaps, of mortal injury. In phrenological terms, each would be met and answered by the organ corresponding to that whose language and manner he had mistakenly assumed.

Nor does this rule apply more forcibly to the moral organs, than to those of the other compartments of the brain. The very aspect of an educated individual with a large development of morality and reflection, his forehead elevated and broad, and the top of his head lofty and well arched, accompanied by the impressive and commanding air and manner that never fail to attend them, exerts over beholders a moral influence. Vice and impiety shrink from his approach, and no profane or unbecoming language is heard, nor vulgar indecencies practised in his presence. Is he in the pulpit? It is under his influence, in particular, that "those who came to scoff, remain to pray." Wherever he is, even wild riot and bacchanalian uproar are settled and silenced, by the mild but imposing authority of his appearance. These are the attributes which rendered so indescribably attractive and overawing the aspect, air, and manner of Washington.

This effect of piety and morality, manifested in the exterior and deportment of an individual, is no less correctly, than beautifully depicted by Virgil, in his illustration of the authority of Neptune, in quelling the fury of the ministers of

Æolus, who had disturbed his empire by violent tempest. The passage, which is perfectly Phre-nological, is as follows:—

“ As when in tumults rise the ignoble crowd,
Mad are their motions, and their tongues are loud .
And stones and brands in rattling volleys fly,
And all the rustic arms that fury can supply ;
If then some *grave* and *pious* man appear,
They hush their noise, and lend a listening ear :
He soothes with sober words their angry mood,
And quenches their innate desire of blood.”—*Dryden*.

Whether we have regard to its poetical beauties, its graphical delineation, or its philosophical truth, there is scarcely to be found, in any production, whether ancient or modern, a picture superior in model to this.

Let the instructors in penitentiaries, then, be fully developed in the moral and reflecting organs of the brain. Their organs of Benevolence, Veneration, Conscientiousness, and Hope, will so express themselves by appearance, manner, and words, as to awaken in the convicts the requisite action in the same organs. By their very language and general expression, independently of the sentiments inculcated, Benevolence soothes and conciliates, Conscientiousness solemnizes, Hope cheers with inviting prospects, in case of reformation, Wonder gives sanctity and force to inculcations of a belief in the existence of superior beings, while Veneration elevates and directs the soul towards God. In the expression and eloquence of the latter organ, in particular, when highly excited, there is a sublimity of fervour and force, which melts down and subdues

even obduracy itself. Nothing canting, boisterous, menacing, or loud, but a depth and solemn majesty of undertone, united to a glowing upward look, and an adoring attitude, which nothing but the consummation of far-gone depravity can resist. The speaker does not merely recite ; he at once looks and acts the character he personates ; and we all know how important that is to deep effect, as well in the pulpit as on the stage.

How different is this, both in appearance and result, from that miserable substitute for religious and moral teaching ; that revolting caricature of piety, whining, coarse, obstreperous, and denouncing, which so often assails us in places of worship ; and which has its source as exclusively in the animal organs, as the uproar of the bacchanalian, the shout of battle, or the howling of wolves ? This indecent storminess of instruction, affects alone the animal compartment of the brain, because, as just stated, it is itself grossly animal ; and we venture to assert, that no teacher or minister ever practised it, who was himself largely developed in his moral and reflecting compartments : we mean, in whom these compartments fairly predominated, and gave character to the individual. On the truth of this, we would be willing to peril the fate of Phrenology. It is a cast of pulpit pugilists alone, with heads of the true ruffian mould, or nearly approaching it, that deal in nothing but discourses of terror. Terror is their chief, if not their only instrument of reform, and a worse can scarcely be imagined. Their plea of conversion and worship is not gra-

titude for existence and all its enjoyments, nor yet the love of moral purity and holiness, but the dread of punishment. They would frighten sinners into heaven, as a mere refuge from a place of torment.

From teaching like this, which is the growth of the more decided propensities of man, the convicts of a prison should be carefully protected. Whatever seemingly useful effect it may produce on them, is, to say the best of it, transitory and deceptive. Nor is this all. It unfits the mind for rational improvement, and true reformation. No man then, whose head inclines strongly to the ruffian form, should ever be employed as an instructor of convicts. For his labour to prove successful would seem impossible.

We cannot forbear expressing our sincere regret, that any individual, of such development, should ever assume the office of a public teacher of morality and religion. The pulpit is not his proper sphere. Such is the incongruity of his aspect and demeanour with that sacred spot, that when he is in it, the appearance presented is scarcely short of caricature. He resembles the mock hero of farce, whose office is to "split the ears of the groundlings," and make the "million laugh." He does not "look his character," and cannot, therefore, act in it with impressive and permanent effect. In fact, his teaching, like his looks, has "no relish of salvation in it." Hence his ministry is fruitless, and, perhaps, we might add, profane and injurious.

To show that our views, on this subject, are

not singular but comport with long standing and high authority, we refer to the heads of the Messiah, his beloved disciple, and Judas Iscariot, as delineated by Raphael, Michael Angelo, and others. In the two former, but more especially in the first of them, we find, united to large reflecting organs the most finished specimens of moral development that has ever been witnessed; while in the head of him who betrayed his Master, there is nothing but the development of the animal and the ruffian. The wonder is, that the being with such a brain, should ever have been trusted, or admitted for a moment into fellowship with the pious.

Will it be objected, that these are fancy-heads, and not real likenesses of the persons designated? We answer, it matters not. Were the forms of the head proved to be fictitious, the phrenological argument derived from them would lose none of its force. The development of the Messiah and the disciple whom he loved, would still be expressive of morality and piety, and that of Judas of incurable depravity.

Fancy-painting, like statuary, poetry, and all mere fiction, must be true to life. If otherwise, it is worthless, and has no reputation. Supposing the painters, then, to have cast the moulds of the heads in their own imagination, those moulds were but copies of nature. Had they not learnt, in the school of observation, that a lofty and expanded forehead, and an elevated finely arched forehead, are indicative of reflection, morality and piety, and the reverse of false

hood, treachery and vice, they would not have represented the former attributes of figures as characteristic of beings consummate in excellence and the latter, of one matchless in guilt. Had those painters bestowed on the head of the Messiah, the same form which they have given to that of Judas, high as their reputation was, a blunder so gross and unnatural would have ruined it. In the fanatical age in which they lived, the act would have been probably construed into impiety, and might have brought them to the stake. We mean no irreverence in adding, because we feel none, but the reverse, that had the Messiah presented such developments as those conferred on the apostolic traitor, his sermon on the Mount, as well as his other teaching, would have been less impressive than they were. It would not have been so likely to have been declared of him, that he "spake as never man spake." There is no doubt, that that criticism related to his manner, no less than his matter; and that it was alike true of both. There was in the discourse as much of the eloquence of piety and morality, as of the spirit and precepts.

Since writing the above, we have laid our hands on a description of the person of Jesus Christ sent by Publius Lentulus, President of Judea, to the senate of Rome, and we think it strikingly corroborates the truth of the foregoing observations. It is probable that from descriptions of this kind by cotemporary authors, those artists have modelled their figures, and hence the beauty of their heads, and the truth of their de-

linations of individual character. The description runs thus:—

“There lives a man of singular character, whose name is Jesus Christ in Judea. The barbarians esteem him as a Prophet, but his own followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows into those beautified shades which no united colour can match, falling into graceful curls below his ears, agreeable couching upon his shoulders, and parting on his head like the head of an Nazarite; his forehead is smooth and large, his cheeks without either spot save that of a lively red; his nose is smooth and formed with exquisite symmetry; his beard is thick, and of colour suitable to the hair of his head, reaching a little below the chin, and parted in the middle like a fork. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language; his whole address, either in deed or word, being elegantly graceful and characteristic of so exalted a being. No man has ever seen him laugh, but many have seen him weep, and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with his. He is very temperate, modest, and wise, and in short whatever this phenomenon may turn out in the end, he seems at present for his excellent learn-

ing and divine perfection, every way surpassing the children of men."

That the experiment of moral instructions may be, in every instance, fair and satisfactory, convicts should be sentenced to a period of improvement and discipline proportioned, not alone to the enormity of any single crime, but to their developments, and age both in years and vice, and to the greater or less depravity of their habits. The sentence should be accommodated, as far as possible, to the time requisite for the criminal's reformation.

Is he young both in years and felony, and are his developments promising? his term of discipline may be the shorter, although the crime he committed be of a serious character. But if more advanced in life, of worse developments, and more practised in guilt, his time of imprisonment should be longer, even under an offence of less magnitude. Nor ought distinctions to terminate here. Were two youths or adults convicted of crimes precisely alike, or even as accomplices in the same crime, one of better, the other of much worse developments, the latter should be sentenced to the longest discipline.

It ought never, however, to be forgotten, that very short terms of training, even in the cases of the youngest culprits, and for slight offences, are rarely productive of permanent good. A boy must have habits of vice, or at least such as lean very strongly towards it, of some continuance, before, by the commission of actual crime, he renders himself amenable to penal law. Effec-

tually and premanently, therefore, to change such habits is the work of time.

As relates to the offences of youth, we apprehend that the law is defective. For a petty crime the discipline is so short, that it amounts to neither reformation nor punishment. It rather encourages the culprit to persevere in felony, than deters him from it.* Thus does he become ultimately habituated to crime. Hence it has been found, by experience, in some of the houses of correction in Scotland and elsewhere, that boys imprisoned a few weeks only, for lighter crimes have become more frequently confirmed malefactors, and suffered death or transportation, than those who, on account of deeper guilt, have been sentenced to protracted terms of reform. Of this the cause is sufficiently palpable. In the latter case there was time allowed for thorough reformation, while, in the former, the period of confinement was too brief. The rule of reason and conscience certainly is, never to let the culprit loose on society, until he has manifested the most satisfactory evidence of reform. This rule should be observed in relation to young criminals as well as old, and whether the offence is petty or otherwise.

* Hence the importance of establishing, for the reformation of juvenile offenders, houses of correction, on fair principles, and under competent government. The result of such establishments, if judiciously conducted, cannot fail to be incalculably beneficial. It will prove one of the most efficient preventions of crime that has ever been devised. The reason is, that it will be in perfect harmony with the principles of human nature.

If our codes of penal law do not give to those who execute them a power to this effect, they ought to be amended. The effort to reform should be judiciously accommodated, both in manner and the period of its continuance, to the character of the convict. Any thing short of this is legislative empiricism. To attempt to reform all criminals by the same kind and continuance of process, is as arrant quackery as the attempt to cure all diseases by the same remedy.

There are differences as numerous and striking in moral as in physical constitutions and temperament. Perhaps they are much more numerous. By those, then, who would operate on these skillfully and successfully, they must be alike studied and understood, that the means employed may be accommodated to their peculiarities. If this be not done, no useful result can ever be attained in the treatment of either physical or moral derangement. It need scarcely be added, that a system of discipline embracing this principle, would be subject to perpetual maladministration and abuse, unless conducted with real ability and undeviating faithfulness and attention. It should, therefore, be entrusted only to such men as possess wisdom and philanthropy, energy, perseverance, a degree of vigilance and penetration that no secrecy can escape, and a resolution and firmness that no difficulties can subdue. Nor are these the only high qualities which the governors and teachers in penitentiaries should possess. They should be men endowed with the spirit and marked with the air of

authority and command, fearless of danger, undismayed by rebellion, and personally bold and active in suppressing it. Under such directions alone can any system for the reformation of criminals prove successful; for unless suitably administered, a mere form of government, however excellent, is a mere nullity.

We are told that a recommendation is abroad, to shorten the period of penitentiary discipline, with a view to reduce the number of convicts at the same time.

This is a mistaken policy. Its adoption should it take effect will prove it so. Instead of diminishing the number of convicts confined at once, it will eventually increase it. The only effectual mode to lessen their number is to reform them, or put them to death. To shorten the terms of their discipline will do neither. But it will certainly lessen the probability of their reformation.

We repeat that the period of training should be proportioned to the deficiency of reform. Its requisite duration, therefore, cannot be determined only by experiment, under the management of suitable directors. As rationally might an attempt be made to determine by statute, the term for healing a physical as a moral malady. As heretofore intimated, reason would seem to dictate that there be entrusted to a competent board, a discretionary power to prolong or shorten the period of training, according to the progress of the convict in reformation.

It is not our purpose to treat of the details of

a system of penitentiary discipline. A minute consideration of the subject would involve an inadmissible protraction of this article. We deem it necessary, however, to offer, in relation to it, a few further remarks.

Convicts, although deeply depraved, are notwithstanding men. and should be dealt with on the principles of human nature. Unless for the soundest of reasons, and from motives the most imperative, nothing should be either done or said to them, to degrade them further in their own estimation, or in the opinion of others. Our feelings as men, united to our knowledge of the human character, testify to the correctness of this sentiment, and teach us the reason of it. A consciousness of degradation is an incubus on the spirit, repressing all elevation of thought, and generosity of desire, and thus extinguishing in the culprit even a wish to reform. Repeating to him perpetually, in its petrifying accents, that the effort is useless, it renders him reckless, and teaches him despair. It is for this reason, added to the resentment and hatred it engenders, that where reform is the object, corporal punishment is the most hopeless discipline.

To secure the confidence, and conciliate the attachment of the offenders, should be a leading object with the teachers and governors. But this they can never effect by threatening, vituperative or contemptuous words, or the employment of the lash. To express ourselves, again, in Phrenological terms, if they wish to excite in the prisoners the organ of Adhesiveness, and influ-

ence them by it, they must address them in its mild language, and manifest towards them the deportment it produces. By this course they can scarcely fail to get such a hold of their affections, and gain such an ascendancy over them, as may be rendered peculiarly operative in their amendment. The fallen convict, who cannot be raised and moulded into something better, by the benevolent and judicious efforts of a teacher or governor, to whom he is attached, and whom he perceives to be earnestly labouring for his good, is degraded below, not only the hope, but the deserving of reform. He is a moral leper beyond even the possibility of cure. His soul is indissolubly wedded to vice, and his confinement should be for life.

On convicts, as on other men, the requisite knowledge, together with moral and religious instruction, should be inculcated by books, conversation, admonition, exhortation, and example. This training mode to alternate with suitable labour, should be at first private. But those in whom satisfactory evidences of amendment have appeared, may, as a reward of good conduct, and a means of further reformation, be afterwards assembled occasionally, in a suitable apartment provided for the purpose, and there receive instruction together.

In this way, if their amendment be genuine, their examples will be mutually and highly beneficial. This living and humane association, contrasted with the dead and lonely walls, will once more awaken and cherish human feelings,

recall something of the long forgotten pleasures of existence, and confirm in the penitents the resolutions which they may have already formed to render themselves worthy to live in communion and harmony with their race.

It is essential to the successful inculcation of moral and religious instruction, that it be rendered acceptable to those who receive it—the same is true of habits of industry. Such habits, however essential as compounds of reform, can never be rendered permanent, by means that are justly offensive to the convicts. And every measure is justly offensive, that is either unnatural, or unnecessarily severe.

The youthful adult, and even the man in years, look back with shuddering and abhorrence, on wanton severities which had been practised on their childhood, and execrate the names of those who perpetrated them. Nor will the criminal fail to remember, with similar emotions, the cruelties inflicted on him within the walls of a prison. And with the cruelties themselves he will associate the ends they were intended to produce, and regard them as objects of well founded hatred. Thus will his aversion from industry be confirmed. Such is human nature, and such the motives which influence, and the laws which govern, it.

The reason why burdensome and offensive tasks, enforced by severities and other kinds of ill treatment, never contribute either to the reformation of criminals, or the improvement of any one, is obvious. Harsh and galling discipline, of every description, is essentially the pro-

duct of the animal organs. It is inflicted particularly by Combativeness and Destructiveness. And those who enforce it seldom fail to accompany it with the severe and offensive expression and manner of these organs. Indeed, in no other way can they accomplish their object. But as heretofore mentioned, it is a principle of our nature, that whatever organs we openly exercise in our deportment toward others, excite into similar action the corresponding organs in them.

In convicts, then, who are compelled to labour in employments that are disagreeable to them, to perform tasks that are excessive and burdensome, or who are subjected, by their keepers, to any other indignities or wanton severities, the animal compartments of the brain, especially the organ of Combativeness and Destructiveness, are kept in a state of habitual excitement. The perpetual resentment of such criminals, and their deep desire of vengeance on their task-masters and tormentors, engross their thoughts, absorb the better feelings of their nature, and paralyze or cancel even the wish to reform. But we need scarcely add, that from such a state of excitement no improvement either in morals or industry can result. On the contrary, the effect in relation to both must be unfavourable.

On the subject of the diet of convicts, as an engine of reform, we have been hitherto silent. Yet we do not deem it unimportant. Feeding is a process exclusively animal, and contributes, in no degree, either to purify or strengthen their moral feelings in the abstract. But there exists

not a doubt, that the quantity as well as the quality of food has a palpable influence on the animal propensities. Simple and moderate fare weakens, while a full and stimulating diet invigorates them. An attempt to prove this would be superfluous. It is already a maxim in morals, as well as in physiology. A conviction of its truth is the result not less of observation, than of personal experience. Our animal temperament, then, is strengthened, and our moral comparatively weakened, by luxurious living. From this, as respects convicts, the inference is plain. Let their fare be as simple as possible, consisting chiefly of vegetables, and barley sufficient in quantity to health, and the amount of strength requisite for labour. Any thing beyond this will prove injurious, by retarding reform.

A temporary, but severe reduction of aliment, for any breach of prison rules, is one of the best modes of correction. Instead of exciting the angry and vindictive passions, like the infliction of stripes, it subdues them. It produces positive, not counterfeit submission. This may be readily proved in the case of our domestic animals. A vicious and refractory horse tolerates the harness and submits to the rein, much more readily under a spare, than under a full pampering diet. On the same ground will a disorderly convict yield obedience. His animal propensities will be tamed and regulated, by withholding that which contributes to inflame them.

Such are the sentiments, which, in the character of phrenologists, we have ventured to express

on penitentiary discipline. We confidently trust that an enlightened and liberal public will not reject them as visionary and useless, merely on account of the science with which they are connected. All we ask in their behalf is a severe but candid examination. Let that be the test of value, and the arbiter of their fate. If we are not mistaken, they are in fair accordance with the intellectual constitution of man, and will be found to be the elements of a better school of discipline, in morality and industrious habits, than has been heretofore established in the penitentiaries of our country. As the elucidation and defence of general principles has been our chief object in the composition of this article, it is not, we repeat, our purpose to enter into the details of either the organization or administration of such an institution. That business will be more fitly referred to the wisdom and experience of those who are practically versed in it. In the meantime, a few further remarks in illustration and proof of the truths of Phrenology, will not, we trust, be deemed inadmissible.

We assert that without, perhaps, being himself conscious of it, every man of sound observation is instinctively a Phrenologist. He judges of the intellect and characters of individuals, at first sight, by the forms and dimensions of their heads. That this is true, as respects striking heads, admits of demonstration. And if it is true of any, it is, to a certain extent, true of all.

The idiot head, the ruffian head, and the head of elevated morality and reflection, can be mista-

ken by no one of common discernment. Even children notice them, and are sensible of their indications. Nor is there the least difficulty in distinguishing and interpreting heads of midway intermediate grades. Even of those that more nearly approach each other in size and figure, the difference, although less obvious, is still perceptible; to the acute and practised observer, very palpably so. We venture to assert, that these principles influence man, in many of his most important transactions.

No enlightened and virtuous ruler, whether he be emperor, king, prince, or president, ever selects, as a privy counsellor, a chief justice, a minister of state, a foreign ambassador, or the chief of any important department—a man who wears a ruffian head. In proof of this, reference is fearlessly made to all high and confidential officers, of this description, whose developments are known to us. It will be found on examination, that the tops of their heads were lofty and well arched, and their foreheads elevated and broad. It is known that Washington was one of the most accurate judges of men. He was rarely, if ever, mistaken in his opinion of characters, or unfortunate in his appointments to office. And he selected for his cabinet, and other stations, where distinguished wisdom and virtue were required, some of the best moulded heads of the nation. The head of Hamilton was a finished model of development, in the moral and reflecting compartments of the brain. So was that of the Duke of Sully, the favourite counsellor of Henry

IV., and perhaps the most virtuous and enlightened minister that ever directed the affairs of France. But, to specify on this subject, would be an endless, and, perhaps, an invidious task. We repeat, therefore, that, as far as facts are known, great and good rulers never fail to place, in stations of high trust, men whose moral and reflecting compartments are full.

On the contrary, when a crafty and sanguinary tyrant resolves on the assassination of those who are obnoxious to him, he places the dagger in the hand of one whose head is of the genuine ruffian form. Of this cast are the heads of those who minister to the vengeance of such dealers in blood as Nero, Domitian, and Richard of England.

All public executioners, by profession, have ruffian heads. The man of high moral reflecting developments never accepts such a revolting office. He turns instinctively from the sight of agony and blood, which are attractive only to the organ of Destructiveness.

The ruffian form of head belongs also to habitually mutinous soldiers and sailors, and to all those who lead conspiracies concerted for the purposes of rapine and murder.

An enlightened traveller, loaded with wealth, about to commence a long journey through an uninhabited country infested by robbers, wishes to engage a few companions, with whom he may be familiar, and in whom he can confide. A number of strangers present themselves, alike in size, and muscular strength and activity; but some of them possess large ruffian, and the other

fine moral and reflecting, developments. Instinctively, and without a pause, the traveller selects the latter as his associates. The former, no correct judge of human nature will ever choose as counsellors in difficulties, or as confidential friends.

There never yet existed, and under the present constitution of things, there never can exist, a minister of the Gospel morally and piously eloquent and impressive in the highest degree, without a fine moral development. It is such development alone that can give him that rich and fervid morality and devotion of conception and feeling, without which the eloquence of the pulpit is cold and barren.

A preacher with a ruffian development may have what the world calls eloquence; but it is spurious and unproductive. He may rant and rave, and alarm, touch, and even draw tears; but all is animal, and comparatively gross. He can never awaken and excite, to the highest pitch, sentiments of pure morality and vital piety. He can never produce that rich, engrossing, and sublime devotion, which imparts to the subjects of it a lively foretaste of the enjoyment of a higher and holier state of existence. Nor is any one susceptible of feelings so exalted and unearthly, unless his moral development is good. As well might it be expected of him to see and hear, with inordinate keenness, without any excellency of eye and ear.

The eloquence of every public speaker, then, must correspond with his developments. So true

is this, that a disciplined phrenologist, who is, at the same time, a man of literary taste, can tell, and has told, the cerebral character of an orator whom he had never seen, and whose head he had never heard described, but from reading his discourses. The developments of the celebrated Dr. Chalmers were thus indicated by a phrenologist to whom he was an entire stranger.*

We shall conclude our remarks on the discipline of prisons, by a few cases illustrative of Phrenology, communicated by Dr. Otto, of Copenhagen, to the Phrenological Journal.

CASE I.

“Christian R., a boy only twelve years old, was brought before me as judge. His organ of Benevolence was so small, that the cranium at that place formed a concavity so considerable, that it surprised every one who saw him, and bore the appearance of having been produced by external injury; yet, according to the relation of his parents, no such injury had ever been sustained. Destructiveness, on the other hand, was extremely great; it projected on both sides beyond the ears. The forehead was low.

“What did he do, that he so early came into the hands of justice? Malice, and propensity to spoil and destroy, were to be supposed. I was acquainted with the following circumstances. His parents are poor; he had a very bad education,

* Dr. Caldwell.

and never was punished for his faults. His understanding was insufficient to render him capable of learning in the school. He was arrested for setting fire to a house belonging to his father's neighbour, with whom he always had been on good terms. He tried to burn the house by a glowing coal, which he threw upon the roof; it fell several times again upon the ground, but he repeated the experiment until the coal remained, and the roof began to burn. At the sight of the fire, he ran to his mother and told her of it, but without naming himself as the perpetrator. To the question why he had committed the crime? he answered, that *he did not know*. He has always been inclined to do mischief; has often spoiled the materials on the field; has broken the window glasses in many houses, &c. &c. &c.; at all times the property of people who never had offended him. His organization explains his behaviour perfectly."

CASE II.

"Of a prisoner, Jous L., the judicial transactions report. He has from early youth, been accustomed, as soon as he had entered into service, to leave it after a couple of days, and either to return home or to walk about in the country."

The court of justice in another town testifies, 'That it has always been the custom of the prisoner to be strolling about from village to village.'

"One of his masters tells, 'That, after having

been in his service a month, he went away, pretending to fetch his testimonials, but did not return.” “Another says, ‘He cannot be trusted with any errand without the town, as he never returns.’”

“A third reports, ‘The prisoner never remains quietly at his work; as soon as he has begun it, he leaves it.’”

“His father remarks, ‘That he always changes places.’”

“The certificate of the parson tells, ‘The prisoner has during five years, changed service every six months.’”

“He is now before the court of justice as a vagabond; and the organ of locality is largely developed in his head; it is indeed the most conspicuous of all.”

CASE III.

Niels Christensen B. is a natural child of a rambling woman, who gets her livelihood by begging, and did not give him the least education; so that he was not confirmed before his 30th year, when he was arrested for his first theft. During his stay in the prison, he lent 246 dollars, which he had in his pocket, to another prisoner. How he had got them, was not ascertained. After having regained his liberty, he was soon again arrested for repeated thefts. About 150 dollars were found on him, and afterwards in the prison, other 650 which he had sewed into the neck of his shirt. Whether he had acquired all

this money by stealing or begging, was not to be discovered. He asserted the last, but it appeared improbable; as he was besides suspected of more thefts. When this money was found with him, he had not got the 246 which he had lent. He was imprisoned for five years, and after the expiration of these, he presented himself before me, says Mr. Selhoitz, with a letter from the lieutenant of the police in Copenhagen, in which were enclosed 199 dollars, which he had acquired in the prison by economy and extra work. He told me he would call on the man who had borrowed the 246 dollars from him. I assured him it would be of no use, as he was very poor, but he answered, he hoped yet to get something. He meant to court and marry a woman who possessed some means.

All these circumstances show, that the principal inclination of his mind was to acquire and accumulate money. That he did not care about the manner and means, must be ascribed to his total want of education.* I examined his head, and found the organ of acquisitiveness extremely large. Benevolence was likewise large; and in the whole year he was under my jurisdiction, he manifested this feeling always in such a degree, that he was liked by every one, including myself.

He left me to call for the 246 dollars; but

* Conscientiousness must have been moderate; for want of education alone will never produce dishonesty. Ed. P. J.

shortly afterwards I was informed that he again was arrested, and 534 *dollars were then found with him, sewed into his stockings.**

CASE IV.

The following criminal case has lately happened in Denmark, in a small town, Slagelse, near Copenhagen: it has excited the greatest attention, and given rise to sundry psychological speculations. I have ventured, in the Danish Phrenological Journal, April 1827, to give my comment upon it; and I have had the pleasure of knowing, that not only my readers in general, but several distinguished lawyers in particular, have treated it with flattering attention, and approved of my opinion concerning it. It has been reprinted in a weekly paper, and has, in this manner, obtained an extensive circulation. It will therefore, perhaps, be of interest to my phrenological brethren in that country, to which not only my dearest remembrances cling, but to which, with regard to science, I owe my deepest and sincerest obligations. I am beforehand convinced, that the readers of this Journal will accede to my opinion about the case; I shall, therefore, communicate its details, as they were given in the daily papers, and then deliver my remarks upon it.

“This criminal is Peter Neilsen, joiner, 47 years old, father to seven children, of which six

* Phren. Journal vol. p. 65.

were at home ; of these he drowned four, a girl of nine years, and three boys, the one six years, the other three and a half years, and the third one year old. It is true, that he, at the preceding term of removal, had been turned out of the house in which he lived ; but he had got another dwelling in a loft with a watchman, had the sure hope to get another, and had got the promise of some money from the charity-house ; he has likewise declared, that his turning out did not affect his mind considerably. He was not, on the day he committed the murder, in want of money ; he got every week two loaves from the charity-houses, and these he had still ; he had lately earned three dollars, of which he yet had two, and he did not, at that time, want employment. His two elder children had, on the same day, got bread to sell for a baker in the streets. Many persons had conversed with him on the same day, before and after the misdeed, and all of them have borne testimony, that he neither was intoxicated, nor showed the least agitation of mind ; he was, on the contrary, placid and tranquil ; no considerable disagreeableness had happened to him ; his wife had only been a little impatient about the difficulties of getting a new house ; he was likewise discontented with the circumstance, that the number of his children made it difficult to him to get comfortably lodged ; yet neither he nor his wife had ever endeavoured to get entrance into the charity-house, and they were both able to work. Nobody knows, therefore, any external motive to his action ; there

must be an internal, even if he conceals it. Yet it is proved, that he never read mischievous books, nor ever showed any inclination to melancholy. His love to his children is testified by all. Whether he understood to educate them is another question. He says, that the idea of killing his children first came on him the morning of the same day, at ten o'clock ; *that he felt he could not resist.* He went with three of them over a neighbouring field, in order to execute his plan ; but he found there too many folks ; he returned then home, and said that he wished to take his children along with him into the fields. His resolution was only to drown the three youngest boys, and to spare the girl ; but she desires absolutely to accompany him. He goes with them to a turf-pit on a field, far distant. On the way he endeavours to persuade the girl to leave him, and gives her 4s. 6d. to buy bread ; but she will not leave him, and requests earnestly to accompany him. He says, he would have spared her, not because he loved her more, but because she had made more progress, and was better able to maintain herself ; for he says, that his motive for killing the children was the fear of not being able to maintain them, and that they should become a burden upon others. He arrives now at the turf-pit, places himself near it, and two of the children at his side ; he looks then a little into the water, embraces them, and pushes them all four into the pit. The three small children do not utter a sound, but the girl exclaims, ‘ Papa, save me ! ’ He sees them all move about in the

water, but does not make one step to save them. He returns quietly to town, meets a watchman, and tells him that he goes to the magistrate in order to get the four dollars it had promised him, and then he discloses the whole affair. Some persons went with him to the turf-pit, where, in the mean time, others had taken the children up and laid them upon the bank. He sat down on the same carriage upon which the dead bodies were placed, and manifested the same tranquillity of mind. Before disclosing the affair, he had been home. He had not even there shown the least agitation, and when his wife asked him about the children, he answered, he knew well where they were. This tranquillity of mind and want of repentance left him only a moment afterwards; he then wept and manifested great regret; but at the opening of the dead bodies he kissed the children, was rejoiced to see them again, helped the others to take them up and replace them in the coffin, and now he is quite tranquil. He affirms, that he has not killed the children in order to procure happiness for them in heaven, nor from a desire to die, because he strongly wishes to live."

We leave it to every body acquainted with Phrenology to judge, whether Phrenology in this case, as the true philosophy of mind, stands proof or not? We ask him confidently, whether he is not able, in the most satisfactory manner, to explain this incident, and to state what occasioned it? We see here an evident example of *insanity* before us; for when a man acts against one of the

strongest feelings of nature, violates it, as we have seen, without any sufficient external motive, then, according to our opinion, nothing but insanity can exist. We understand in this manner perfectly, "why it might happen, that the idea of killing his children did not come upon him before the morning of the same day at ten o'clock," and "why he felt he could not resist." We understand very well "why his mind remained tranquil after the action;" for we know that every strong propensity, (either as such in a healthy state or in a fit of insanity) by being gratified, for a time begets tranquillity and satisfaction in the mind; contentment and happiness depend upon the gratification of the most active propensities and sentiments, and happiness is the greater, the greater the number of the faculties is that seek and obtain gratification. The fate of Peter Neilsen was, in our opinion, evidently a momentary insanity in the organ *Destructiveness*. That his own children became a victim of it, does not prove that Philoprogenitiveness was *very* weak with him; for every faculty, even the strongest, may be overwhelmed and overcome by a strong passion or insanity in another. How many, otherwise very moral and honest men, (those with great Conscientiousness,) do not in the hour of temptation, yield to this or that passion? Do not the angry and irritated forget all regard to their best friends? Nevertheless, it is clear, that the weaker a certain faculty is by nature, the easier may it be overcome; and although, therefore, it is said, "he embraced and kissed the children,"

yet we think, that if Philoprogenitiveness had been very great, then his momentary insanity certainly would not have manifested itself against his children. If we ask how such a momentary fit of insanity can be produced, we will find the answer in analogous cases, supported by experience. Every circumstance able to produce a strong congestion of blood to the brain excites it to a too great and often morbid activity; so as spirituous liquors can put the whole brain in a higher degree of excitement, so that all ideas rise quicker and more vividly, (excitement of the organs of Intellectuality;) Wit becomes greater by the excitement of the organ of Wit; the words flow easily and in torrents, even from the else silent, (excitement of the organ of Language,) &c. In the same manner the lower propensities are put in greater activity, and are brought to act with a force, dominating all the other faculties, by spirituous liquors, and by every other cause that produces congestion to the brain and its single parts. How many do not, in a state of intoxication, or during a fever, &c., become quarrelsome and disputatious? (excitement of the organ of Combativeness;) how many do not, in such moments, break every thing, and begin to fight even with their best friends? (excitement of the organ of Destructiveness;) and so forth. In the same manner, then, that a disorder in the circulation of blood by the mentioned congestion to the brain is able to produce giddiness or headache, in the same manner a particular congestion to that part of the brain which is the material instrument for

the manifestation of Destructiveness, is able to cause an involuntary and invincible propensity to kill. The case is certainly "remarkable" for the psychologist, who either finds his views of the human mind confirmed or refuted by it; but it is no more "extraordinary" than the many that at all times have happened. If, therefore, those who are to judge in this criminal case, or those whose opinion about it shall be asked, are psychologists, as they ought to be, a true mental aberration will be acknowledged, and the unfortunate who suffered from it will not be put to death. Only those who do not know Phrenology will be disposed to call the case "inconceivable." *We* see here again one of those riddles of life perfectly clear from our principles, do not make any exclamations about the "incomprehensibleness of the human mind,"—and congratulate ourselves in having acknowledged and adopted the truth of a philosophy of mind, which, as we have seen, does not deny her illuminating torch even there, where all others find mere obscurity and darkness.

In the foregoing remarks we have entirely confined ourselves to the application of phrenological principles to the reformation of criminals, and to moral education generally. We shall now attempt to shew that they may be applied with equal power and efficacy to religious instruction.

Some persons are anxious that we should avoid all discussion of the relation between Phrenology and religion, as tending to create uneasiness, and being unnecessary to the progress of the science, and, if we could view the matter in this light, we

should be happy to act as they advise ; but as it appears to us certain, that Phrenology is destined to exercise an important influence on the religious opinions of mankind, it is a duty to state this fact. If the diffusion of the principles of this science will strengthen, purify, and advance religion, which we firmly believe, the sooner the relationship between the two is made known the better. If it were possible that Phrenology should weaken religious truth, or impede its progress, it would be dishonest, whilst suspecting this result, to propagate its doctrines, and conceal their tendency. In either view, therefore, it is the duty of a candid and benevolent mind to speak openly.

It is justly assumed that men are sent into the world to prepare, by the cultivation of their higher faculties, for a purer state of existence hereafter ; yet, in many instances, their physical condition is opposed to it, and their occupations during nine tenths of their waking hours have scarcely any perceptible relation to their advancement in the knowledge of God and of his works, or in obedience to his laws. The professional pursuits of an operative tradesman, an extensive merchant or manufacturer, or a well employed lawyer, cannot be regarded as means for developing the rational powers of man, and fitting him for a higher sphere. So far as necessary to provide subsistence and comfort for his body, and to acquire leisure and means of cultivating his nobler faculties ; they do conduce to this end ; but viewed as the grand pursuits of life, they engross the mind and become impediments to its moral

progress. Besides, until these pursuits shall be founded on correct views of human nature, and be conducted on principles directly in accordance with the dictates of the moral and intellectual faculties, they must continue to obstruct rather than advance the improvement of man as a rational being. If nature does not admit of their being arranged so as to favour this end, then human improvement is impossible; if it does admit of such an ordering of professional pursuits, then religious persons ought to view this as a preliminary condition to be fulfilled before their other principles can become efficacious. In point of fact, artizans, merchants, and professional men in general, know as much, or often more, of moral, intellectual, and physical science, of religion and its practical power, and are purer in spirit, more christian in temper and disposition, at eighteen than at sixty; though the very religion which they profess teaches them that existence on earth is given to prepare them for religious, moral and intellectual enjoyment in heaven. In short the double contradiction presses itself on our attention; the life of busy men is at variance with the professed object of their existence on earth; while at the same time the rectification of this system of society, and the better arrangement of the natural world, are objects very little attended to by those who profess these high views of human destiny and duty.

It appears to us extremely difficult to reconcile these contradictions, but we shall attempt to elucidate their origin.

The Theologians who condemned the natural world, lived in an age when there was no sound philosophy, and almost no knowledge of physieal science; they were unavoidably ignorant of the elementary qualities of human nature, and of the influence of organization on the mental powers; —the great link that connects the moral and physieal worlds. They were unacquainted with the relations subsisting between the mind and external nature, and could not by possibility divine to what extent individuals and society were capable of being improved by natural means. In the history of man, they had read chiefly of misery and crime, and had in their own age beheld much of both. They were, therefore, naturally led to form a low estimate of human nature, and to expect little good from the cultivation of its inherent capabilities. These opinions have been entwined with religious sentiments, descended from generation to generation, and, in consequence, persons of sincere piety have, for several centuries, been induced to look down on this world as a wilderness abounding with briars, weeds, and noxious things, and to direct their chief attention, not to the study of its elements, and their relations, in the hope of reducing them to order, but to enduring the disorders with patience and resignation, and to securing by faith and penitence, salvation in a future life. It has never been with them a practical principle, that human nature itself may be vastly improved in its moral and intellectual capabilities, by increasing the size of the anterior and superior regions

of the brain, and diminishing the size of the lower and occipital portions ; which, nevertheless, the principles of physiology, and the facts ascertained by Phrenology, warrant us in believing ; nor that human nature and the external world are adjusted on the principle of favouring the development of the higher powers of our minds ; nor that the study of the constitution of nature is indispensable to human improvement ; nor that this world and its professions and pursuits might be rendered favourable to virtue by searching out the natural qualities of its elements, their relationship, and the moral plan on which God has constituted and governs it. Some philosophers and divines having failed to discover a consistent order or plan in the moral world, have rashly concluded that none such exists, or that it is inscrutable. It appears never to have occurred to them that it is impossible to comprehend a whole system without becoming acquainted with its parts ; these persons have been ignorant of the physiology of man, of the philosophy of man, of the philosophy of external nature, and their relations, and nevertheless have not perceived that this extensive ignorance of the details rendered it impossible further to comprehend the plan of the whole. Hence they have involved themselves in contradictions ; for while it has been a practical principle with them, that enjoyment in a future state is to be the consequence of the believer attaining to a holy and pious frame of mind in this life ; they have represented the constitution of the world to be so unfavourable to piety and vir-

tue, that men in general, who continue attached to it, cannot attain to this right frame of spirit, or act habitually in consistency with it. They have not had philosophy sufficient to perceive that man must live in society to be either virtuous, useful, or happy; the social atmosphere is to the mind what air is to the lungs; that while an individual cannot exist to virtuous ends out of society, he cannot exist in a right frame in it, if the moral atmosphere with which he is surrounded be deeply contaminated with vice and error.

Individual merchants, for example, cannot act habitually on Christian principles, if the maxims of their trade be not Christian; and if the world be so unfavourably constituted that it does not admit of the rules of trade becoming Christian, then active life and practical religion are naturally opposed to each other. Divines have laboriously recommended spiritual exercises as means of improvement in this life, and of salvation in the next, but have rarely dealt with the philosophy of this world, or attempted its rectification, so as to render these exercises truly efficacious. Their minds have been infected with the first great error, that this world is irremediably defective in its constitution, and that human hope must be entirely concentrated on the next. This may be attributed to the premature formation of a system of theology in the dawn of civilization before the qualities of the physical world, and the elements of the moral world and their relationship, were known; and to erroneous interpretations of Scripture, in consequence, partly, of that ignorance.

Now if Phrenology is to operate at all in favour of human improvement, one of the most striking effects which it will produce will be the lifting up of the veil which has so long concealed the natural world, its capabilities and importance from the eyes of divines. To all practical ends connected with theology, the philosophy of nature might as well not exist; the sermons preached a century ago are equal if not superior, in sense and suitableness to human nature, to those delivered yesterday; and yet in the interval, the human mind has made vast advances in knowledge of the works of creation. Divines have frequently applied philosophical discoveries in proving the existence and developing the character of the Deity: but they have failed in applying either the discoveries themselves, or the knowledge of the divine character obtained by means of them, to the practical purposes of virtue. This, however, Phrenology will enable them one day to do. In surveying the world itself, the Phrenologist perceives that the Creator has bestowed elementary qualities on the human mind, and on external objects, and established certain relations between them; that these have been incessantly operating according to their inherent tendencies, generally aiming at good, always desiring it, but often missing it through pure ignorance and blindness, yet capable of attaining it when enlightened and properly directed. The baneful effects of ignorance are everywhere apparent. Three fourths of the mental faculties have direct reference to this world, and in their

functions appear to have no intelligent relation to another; such are Amativeness, Philoprogenitiveness, Combactiveness, Destructiveness, Constructiveness, Acquisitiveness, Secretiveness, Self-esteem, and others; while the remaining fourth have reference at once to this life and to a higher state of existence; such are Benevolence, Ideality, Wonder, Veneration, Hope, Conscientiousness, and Intellect. To guide and successfully apply the first class of faculties to the promotion of human happiness, it appears indispensable that the faculties themselves, the physical condition on which their strength and weakness, inertness and vivacity depend, the relations established between them and the external world, which is the grand theatre of their action, and finally the relation between them and the superior faculties which are destined to direct them, should be known; and yet scarcely any thing is known in a philosophical and practical sense by the people at large, on these points. If we are correct in saying that these faculties have, by their constitution, reference chiefly to this world, then we maintain that useful knowledge for their guidance will be afforded by the philosophy of the world, and that the wisdom which is to reduce them to order will receive important aid from studying the constitution which it has pleased the Creator to bestow on them, and the relations which he has seen proper to institute between them and the other departments of his works. His wisdom and goodness will be found to pervade them. He has bestowed upon us intellect

to discover, and sentiment to obey, his will in whatever record its existence is inscribed, and yet little of this knowledge is taught by divines to the people.

If we assume, that man and the external world such as they now exist, are both direct emanations from the will of the Creator; that the elements of both bear the impress of His wisdom and benevolence, and that the constitution of man, as a rational being, necessarily implies that it is his duty to develope his own powers, to apply them by his intelligence and to direct them by his morality, as means of attaining to enjoyment; then a different style of clerical teaching is imperatively called for. According to this view, the foundation of all improvement must be laid in a knowledge of the elements of human and physical nature; and the advancement of man must be accomplished by the proper application and direction of these elements; which application will become possible exactly in proportion to the discovery of the powers of the elements, and of their relationship. If we have reason further to believe that the human mind itself is susceptible of great improvement in its moral and intellectual capacities by physiological causes cognizable by human intelligence, the obligation imposed on us to study our own natures and improve it, will be still more deeply felt and readily acknowledged.

It is a shallow objection to the latter views, that they arrogate to men the power of improving his own condition, which properly belongs

only to God. The Creator displays equal power and goodness in conferring on a rational being faculties capable of developing themselves, as in applying from day to day spiritual influence to produce effect. The full grown fruit is as much a gift of the Creator, as the seed from which it springs; because its capacity to ripen was conferred by him, and he instituted all the agents by means of which it arrives at maturity. So it is in regard to man.

Knowledge of the constitution, relations and capabilities of this world is indispensable also to the proper exercise and direction of the superior powers of our minds. In all ages practical men have been engaged for three-fourths of their time in pursuits calculated to gratify the faculties which have reference to this world alone, but unfortunately the remaining fourth of their time has not been devoted to pursuits bearing reference to their higher faculties. Through want of intellectual education, they were incapable of deriving pleasure from observing nature, and reasoning, and they were not furnished with ideas to think. Owing to the barbarism which pervaded society in general, there was no moral atmosphere in which their superior sentiments could play. Ambition, that powerful stimulant in social life, was not directed to moral objects, but generally the reverse. The hours, therefore, which ought to have been dedicated to the improvement of the higher portion of their faculties, were either devoted to the pursuit of gain, sensual pleasure, or ambition, or spent in mere

trifling amusements and relaxation. There was no practical onward purpose of moral and intellectual advancement abroad in the secular occupations of society; and the divines who formed public opinion, so far from discovering that this disorder was not inherent in the constitution of nature, and that Christianity, in teaching the doctrine of the supremacy of the moral faculties, necessarily implied the practicability of a state of society founded on this principle, fell into the opposite error, and represented the world as deranged in all its parts; as incapable, by the development of its own elements, of rectification; and thereby added strength and permanence to the evils originating in ignorance and unguided passion.*

The proof that man, as he at present exists, is essentially the same being who proceeded at first from the hand of the Creator, appears capable of demonstration.

In the human brain there are organs of Amativeness and Philoprogenitiveness, the functions of which imply the transmission of existence by ordinary generation; these organs, therefore, are constituted with direct reference to a scene like the present world. There are organs of Destructiveness in the brain, which imply that death and destruction are part of the order of nature; and these orders would have been in contradiction to a condition in which there was to be no pain, no decay, no death and no destruction; therefore they also are constituted in reference to a world like the present. There are organs of

* Combe on the constitution of Man.

Combativeness in the brain; which imply that man was destined to encounter difficulty and danger; these would have been in contradiction to a condition of universal placidity and peace, in moral and physical nature. There are organs of Secretiveness and Cautiousness, which imply thoughts and emotions existing within the mind, proper to be concealed and restrained, and dangers existing abroad to be shunned: these would have been in contradiction to a condition in which every thought was pure, and in which no danger could find a place. If then, man, at his creation, possessed all these organs, it follows that his physical and mental constitution, and also that of external nature, must have been at that time substantially the same as at present. If man at his creation did not possess these organs, and if external nature was at this time constituted in relation to a different mental combination, then man, of our day, is a different being from man as at first created; and the change is not one of degree, but of kind. The addition or subtraction of organs, and the extension of external nature; in relation to them, would constitute man a different creature; and it is difficult to discover a ground of responsibility on the part of the present creature for the sins of a previous, but different being.

Phrenology gives a degree of clearness and precision to our views of the human condition which was never before enjoyed; and it forces us, by the palpable nature of the facts which it presents to our consideration, to reason on ethical questions whether we will or not.

We have heard it said that Christianity affords a better and a more instantaneous remedy for human depravity, than improvement in the cerebral organization ; because the moment a man is penetrated by the law of God in Christ, his moral affection and intellect becomes far more elevated, whatever his brain may be, than those of any individual whatever, without this love, however high his cerebral development may be instructed in natural knowledge. We cannot doubt that the influence of the brain is established by the Creator, because He gave it all its qualities and effects ; and as he is perfect Wisdom and Goodness, we cannot conceive one part of His works contradicting another.

Further, we have observed men in whom the moral and intellectual organs were large, proving themselves by their whole conduct on earth to be excellent Christians, which goes to support Phrenology ; but we have never seen an individual with large animal and small moral and intellectual organs, whose conduct was steadily moral, under the ordinary temptations of life, however high his religious professions might be. Indeed, we have seen several striking instances of persons, who, after making a great profession of religion, ultimately disgraced its cause ; and we have observed, without one exception that, in all these instances, the organs of the inferior propensities were large, and those of one or more of the moral sentiments, deficient ; and we are convinced that the same conclusion, after sufficiently accurate and extensive observation, will force itself upon all candid and reflecting minds.

Our inference, therefore, is, that the Divine Spirit, revealed in Scripture as a power influencing the human mind, invariably acts in harmony with the laws of organization; and that a well constituted brain, is a condition essential to the due manifestation of Christian dispositions. If this be really the fact, and if the constitution of the brain be in any degree regulated by the laws of physiology, it is impossible to doubt that Phrenology is destined to exercise a vast influence on practical Christianity.

An admirable portion of Christianity is that in which the supremacy of the moral sentiments is explained and enforced as a practical doctrine; "Love thy neighbour as thyself," all mankind are thy neighbours. Blessed are the meek and the merciful, love those that hate you, and despitefully use you; seek that which is good and holy and of good report; these are precepts of Scripture. Now, Phrenology enables us to demonstrate, that the human faculties, and external nature are so constituted as to admit of this becoming a practical doctrine on earth, which it has rarely entered into the heart of man to conceive as a possibility without miraculous interference. If Phrenology shall carry home to the conviction of rational men, that the order of nature fairly admits of the practical exemplifications of these precepts by the development of its inherent resources, a new direction must necessarily be given to the pursuits of the religious instructors of mankind. Science is of modern growth, and down to the pre-

sent hour, the mass of Christians in every country has embraced their faith without the possibility of comparing it with the revelation of the Divine will contained in the constitution of external nature, which, philosophically speaking, was unknown to them. For example: the brain is capable of being greatly improved by attention to the laws of physiology, and improvement in the brain will be accompanied by enlargement of the moral and intellectual capacities, and diminution of the animal propensities of the mind. These facts have been unknown by divines, who have denied the capability of mankind to attain, by the development of their natural powers, to higher moral condition, than they hitherto have exhibited, and hence their decision against the capabilities of human nature has been pronounced *causa non cognita*, and must be open for reconsideration.

We are far from casting blame on the excellent individuals who fell into these mistakes; they were inevitable at the time in which they lived, and with the lights which they possessed; but we point them out as errors which ought to be removed. We subjoin a few illustrations of the effects which a knowledge of human and external nature may be supposed to produce in improving the condition of man as an inhabitant of this world.

Divines most properly teach that it is sinful for the sexes to cohabit as husband and wife, without having solemnly undertaken the obligations and duties imposed by the ceremony of

marriage ; that brothers and sisters, and uneles and aunts, cannot marry without sin ; and that he that provideth not for his own is worse than an infidel. In these particulars, the constitution of nature, and the precepts of divines agree ; but the following points, connected with the same order of duties, are generally omitted in the exhortations of the pulpit, and, nevertheless, *it is impossible*, without attending to them, to avoid sowing the seeds of misery, producing physical and moral disorder, and directly counteracting the precepts themselves, which the divines deliver.

1. Very young persons ought not to marry, because, by the laws to which God has subjected our physical constitutions, the offspring of very young parents are generally deficient in bodily and mental qualities, or both.

The municipal law allows males to marry at fourteen, and females at twelve ; and the divines take no cognizance of the sin of marrying at an unripe age ; whereas Nature, in this climate, is inimical to marriage before twenty or twenty-two in the female, and twenty-five or twenty-six in the male.

One consequence of marriages in extreme youth is, that the first born child or children are in general large in the organs of the animal propensities. A single illustration of the consequences of such a union will suffice to shew how deeply it may affect the order of the moral world. Suppose a British Peer of sixty, possessed of ordinary qualities, to marry an immature girl of

seventeen, and that the first born child is a son. He would prove greatly deficient in moral and intellectual powers. The organs of the propensities would be large, and the anterior and superior portions of the brain, which manifest the higher faculties, would be relatively small. In consequence of this combination, his natural inclinations would lead him to prefer animal gratifications to study, and his innate consciousness of a low mind would render him sceptical of human virtue, and proud of his "order," as the only mark of superiority in his person over the base born vulgar. The law would give him the family estates, and a seat in the Upper House of Parliament, and the customs of society invest him with a vast influence in his native country; but the low formation of his brain would render the high rank, the large property, the legislative voice, and the social influence, so many inlets of temptation to immoral conduct in himself, and so many instruments of perpetrating mischief to his fellow men. The priest might give his benediction at his father's marriage, and his mother be unconscious of sin, but the Creator's laws being violated, His blessing would not fall on the first born. The children produced after the mother arrived at maturity would manifest superior qualities. The result would be still more hurtful were old men to marry very young women; for bodily imperfection would then be added to mental imbecility. We state these cases hypothetically, to avoid the remotest chance of personal allusion; but we entreat any reader who may be

disposed to regard them as imaginary, to observe nature, and he will quit us of this charge.

Nature transmits the constitution of organs from parents to children, and health chiefly depends on the inheritance of them in a sound and vigorous condition. Small organs, *cæteris paribus*, are more feeble than large organs, and less capable of resisting the shock of external influences of an unfavourable kind ; or, in other words, they are more liable to disease from the ordinary atmospheric changes, from moral depression, intellectual exhaustion, and other causes. Nature, therefore, proclaims that two persons having both weak lungs, weak stomachs, weak muscles, or weak brains, ought not to intermarry, the consequence will be the production of an enfeebled offspring, liable from birth to suffering and misery.

Now our proposition is, that if it be the object of divines to render men happy on earth, to bring their whole being, animal, moral, and intellectual, into the highest state of perfection of which it is susceptible, as a means of preparing them for heaven ; and if these ends cannot, by the constitution of nature, be attained without attention to the points alluded to,—religious instructors, who confine their attention to performance of the ceremony of marriage, to guarding the forbidden degrees, and to the general precept of providing for offspring, omit nineteen twentieths of the knowledge which is necessary to be taught, and to be practically acted on by the sexes, before they can discharge their duties as rational,

moral, and religious beings, on the single point of marriage. Nay, further, we maintain that the points omitted are fundamental, and vital in importance ; and that, while they are neglected, and beings are produced with enormous organs of the animal propensities, and small organs of the moral and intellectual faculties, with feeble bodies, and inherent bad health, practical Christianity, as a system not of words and abstract contemplation, but of living action in the bosoms of men, and in the transactions of society, cannot possibly be realized, and moral order cannot be established in the world.

We repeat, we do not blame the clergy for omitting this instruction, because they could not teach it till they possessed it themselves, and saw its importance. We object, however, to their attempting to excuse themselves after it is pointed out to them, by alleging that this is human science, which it belongs to professors in universities, and not to Christian ministers to teach. With the utmost deference we would answer, that the clergy are the servants of God, appointed to instruct the people in his laws and his will ; that while the Book of Revelation is spread out in printed leaves, the Book of Nature is opened wide before them also in the hand-writing of the Deity ; and that they are bound to read and to teach his law and his will indicated in the one as well as in the other ; and that it will only be when the truths of nature shall be communicated to the people as part of the Divine law and the Divine will, that they will take a living interest in them, and yield

them a willing obedience. Nature has been neglected in clerical teaching, only because it has been unknown. Within one generation, after a substantial education in natural knowledge shall have been communicated to the young, the prevailing style of preaching must be improved, Individuals whose instruction is a little advanced, already perceive and lament its inefficiency, in consequence of not dealing with human nature in its living form.

Divines most properly teach us to condemn riches and the vanities of life, to set our hearts on things above, and to be instant in prayer, serving the Lord—all which precepts are admirable in themselves, but almost impracticable to the great mass of the people while the present arrangements and habits of society prevail. To enable a man really to prefer the enjoyments afforded, by active, moral, and intellectual faculties to the animal gratifications which money may purchase, he must possess, *first*, vigorous, moral, and intellectual organs, and moderate animal organs; *2dly*, His higher powers must have been cultivated from youth, and stored with positive knowledge, and pure moral perceptions, suited to their real nature; and *3dly*, He must be surrounded by beings similarly constituted, similarly educated and loving to act on similar principles. And we again most respectfully say to the clergy, that it is their duty to teach the people every branch of knowledge, and every practicable observance, that may conduce to the realization of their conditions, before they can expect their

precepts to take effect. At present they issue the injunction to condemn riches, to men in whose brains the organs that desire the gratification purchasable by wealth greatly predominate ; who live in society devoted systematically to the accumulation of riches, and who, without money, cannot effectually influence their fellow-men, even in favour of religion and virtue ; and still they complain that their precepts are ineffectual. As well might a husbandman who should sow seed in the desert, complain that he reaped no increase. Let the clergy insist on the absolute necessity of the *natural conditions* which the Creator has rendered indispensable to the practice of virtue being fulfilled, then sow holy precepts, and they shall not have cause to complain of the return.

These are mere illustrations of our position, that some sects have come too hastily to the conclusion, that this world is wrong constituted. Volumes would be required to develop the subject completely, and to shew fully its practical importance. It is extremely difficult for most minds to break through the trammels of popular education, and to view life from a new position ; but we solicit their attention to one or two additional illustrations, to enable them to accomplish this end. When Julius Cæsar landed in Britain, he found the people essentially barbarous ; they raised corn on the coast, and made chariots for war, but in comparison with modern times, they were without roads, ships, science, or machinery, hunting and war being their chief employments. If he had enquired into their previous history, he

would have learned that they never exhibited higher attainments ; and he might have been excusable for treating as fanciful any philosopher who should have said to him, “ I perceive in the brains of these men, organs of Constructiveness, Ideality, and Reflection—these organs must have been given by the same Creator who bestowed them on us, and he must have designed them for use. We know that the Greeks and our countrymen emerged slowly from barbarism, and began to accomplish great works by means of these organs, only after they had attained to settled government and partial civilization. The Britons, therefore, may one day put forth their energies, and shew to the astonished world ships of transeendant magnitude and strength traversing their seas ; roads on which they shall almost fly by meehanieal power ; and vast engines performing the most stupendous, as well as most delicate operations for the comfort of the people, all of their own construction ; otherwise their organs of Constructiveness must be abortive gifts never calculated to come into praetieal activity.” Cæsar might have been excused for treating such a philosopher as a vain enthusiast ; yet, to a mind which could have traced the fruit in the bud, the result supposed to be predicted would have appeared natural ; and we have seen it accomplished. We offer this as an illustration of the position, that the meehanieal powers having been given, were intended to be praetieally used ; and that the world was constituted in harmony with them, even at a time when this fact was not apparent

to an ordinary observer. They remained, indeed, long dormant; but we beg of the reader to attend to the circumstances which rendered them comparatively feeble in the days of Cæsar, and triumphantly energetic in our own. 1st, It is probable, from what we know of the brains of other barbarous people, that the organs themselves, although then possessed by our ancestors, were not so large and powerful in them as in us, many centuries of cultivation having tended to enlarge them; 2dly. The elements of physical nature, and their mature relations, were then unknown; and 3dly. The order of society was unfavourable to their exercise; violence predominated to so great an extent, that the products of industry were carried off or destroyed by the hand of lawless rapine, and their owners did not reap their fruits. These reasons are sufficient to explain why the ancient Britons were unskilled in mechanical science, and to shew that the proper conclusion for a philosopher to have drawn in the age of Cæsar was, that they required to develop their mental powers, to become acquainted with external nature, and to amend their social institutions, in order to excel in mechanical inventions; and not that their own minds were barren, and nature obdurate, and that huts for habitations, and undressed skins for garments, were all that Providence intended them or their posterity ever to enjoy.

The ease in regard to the moral nature is more directly parallel to this than might at first be supposed. 1st. It is certain that moral and intellec-

tual organs exist in man ; and we are authorised to conclude, that because they have been bestowed in this world, they are intended to be used in it ; and this being meant for use, human nature itself and external nature must be so constituted as to admit of their fair exercise and gratification. 2dly. As facts authorise us to believe that the constructive organs have increased in size and power by cultivation, there is reason to expect that the moral and intellectual organs also will be improved by similar means. Indeed, in surveying the skulls of our ancestors, they indicate inferior moral and intellectual organs to those of the present generation. 3dly. It is an undeniable fact, that, in so far as regards the mass of society, a profound and general ignorance prevails concerning the constitution of the external world, the constitution of their own minds and bodies, and the relations among these ; while nevertheless, a knowledge of these particulars is as indispensable to our reaping full advantage from our moral and intellectual powers, as acquaintance with physical nature is to the profitable exercise of mechanical invention. 4thly. As the mechanical faculties could not flourish in a rude and lawless age, we are entitled to assume that the moral and intellectual powers cannot put forth all their inherent vigour in an imperfectly civilized condition of society. 5thly. That as experience has proved that barbarous institutions have passed away, and left a fair field of exercise to the mechanical powers, so we are encouraged to hope that the ignorant and selfish state of so-

ciety now existing, will ultimately be superseded by a more enlightened and better constituted condition, calculated to admit of the moral and intellectual portions of our nature attaining to full and unrestricted supremacy and vigour.

If there be any truth in these positions we humbly think they warrant us in saying, that Phrenology will one day produce a change in the sentiments and institutions of the world, beneficial to the Christian religion; and that one of its first effects will be, to lead the clergy to use means for producing the natural conditions, in individuals and society, which are indispensable to practical Christianity, and then to hope for their doctrines being favoured with the Divine blessing, and an abundant increase of fruit. The functions of the brain and the philosophy of mind have not been discovered to serve as mere laughing stocks to witless essayists. They are parts of the creation of the very highest importance, and we are warranted in saying, that the discovery of them involves in its train, consequences of the utmost interest to human happiness.*

Some pious persons may perhaps charge us with foolishness, because we advocate these views, but we retort on them that, besides unintentionally, yet virtually denying the Deity, as the governor of this world, they are practically strangers to the extent of His power and goodness displayed in sublunary creation. They see the beauties of the earth, and the magnificence of the

* Phrenological Journal.

heavens, as poets or painters behold them, but they do not perceive or understand the constitution of human nature, and the relations between it and external creation. They are strangers to the designs of the Creator manifested in these works in relation to man. A mystery hangs over them which they have not penetrated, and hence, although they evidently desire to know God, they look for Him almost exclusively in a spiritual world. We see and feel Him in us, and in every thing around us. Having obtained a knowledge of the faculties which He has bestowed, and discovered some of the relations between them and creation, our eyes have been opened to a perception of a vast extent of design, wisdom, and goodness in the Creator, which was hidden from us until we obtained the lights which render it discernible.

In conclusion, we observe, that while we do not contend for the absolute perfection of physical creation or the perfectibility of man by natural means, we are humbly of opinion that there are far more excellencies and capabilities in both than have been hitherto discovered ; and that the study, evolution, and proper practical application of the natural elements of the physical and moral worlds, are indispensable preliminaries, and most important auxiliaries to human improvement. It is one of the excellent characteristics of the Christian religion, that it is adapted to every state of society, to men scattered in wildernesses, or thronged in crowded cities ; and hence religion is shorn of her power and utility

as a practical system of instruction, by whatever tends to widen her separation from science, philosophy, and the affairs of the world. The human faculties having proceeded from the Creator, are framed in harmony with the actual constitution of nature, and would kindle with zeal, and labour with delight, in studying, unfolding, and applying it, if so directed; whereas they are restrained, cramped, paralyzed, and enfeebled, by inculcating habitually maxims which cannot become practical, in consequence of the natural conditions on which they depend not being previously produced. This unfortunate habit of undervaluing the capabilities of the natural world, and neglecting the study of it, diverts the attention of the best minds among the people from the real road to improvement.

These remarks apply exclusively to the temporal effects of religion. Its influence on the eternal interests of mankind is too sacred a subject for discussion in a treatise devoted solely to philosophical enquiries.

We will conclude with an extract of a speech delivered by the Rev. Dr. Welsh, at a dinner given to Dr. Spurzheim, when in Edinburgh.

“Hitherto I have always felt it as a reproach when asked, in regard to the great founder of our science, to be obliged to confess *Virgilium nunquam vidi*; and I feel as if I were discharging a part of the debt of gratitude under which he has placed me, when I bear public testimony in his presence to the pleasure and benefit which Phrenology has afforded me in my own speculations,

and still more to the unspeakable advantages I have derived from it in my professional capacity.

“As reference has been made to this subject, I think it right to declare, that I have found the greatest benefit from the science as a minister of the Gospel. I have been led to study the evidences of Christianity anew in connexion with Phrenology; and I feel my confidence in the truth of our holy religion increased, by this new examination. I have examined the doctrines of our Church also, one by one, in connexion with the truth of our new science, and have found the most wonderful harmony subsisting between them. And, in dealing with my people in the ordinary duties of my calling, the practical benefits I have derived from Phrenology is inestimable.”

But where, we think, Phrenology is likely to be of most immediate and essential service, is in the application of its principles to insanity.

“Mental derangement,” says Dr. A. Combe, “properly speaking, is a disordered state of the functions of the brain, arising from existing morbid action in that organ, which may or may not involve at the same time the functions and organs of external senses, but which frequently exists without any such complication, and which must be remedied before the alienation can be removed. Ignorance of the physiology of the brain has alone prevented this great truth from being generally perceived and acted upon; but now at last, thanks to the genius, intrepidity, and un-

wearied industry of Dr. Gall, this obstacle has been almost surmounted, and a light thrown upon the subject by the discovery of Phrenology, which promises to lead to the most beneficial results, and which has already divested the subject of madness of much of its obscurity, and, let us hope, of some of its terrors. Years must no doubt pass on before our knowledge of the functions of the brain will be complete, and before an adequate conception can be formed of the advantage which will ultimately accrue to medical and moral science from their discovery; but the great principles are already firmly established, and already, by the simplicity of their application to the elucidation of the morbid states of the human mind, they give evidence of their foundation in truth, and of their incalculable superiority to the mere speculations and groundless theories which have so long occupied their place."

In illustration of the truth of the above remarks, we think we cannot do better than give a few extracts on this subject, from the able and interesting lectures of Mr. James de Ville, one of the most disciplined practical phrenologists of the day, and whose merits we have already noticed in a preceding part of this work. Mr. de Ville in concluding his first lecture on Phrenology at Dumfries said:—

"I will now undertake to show its application to insanity. I am of opinion that it will prove to be one of the greatest discoveries ever brought to light upon the subject of insanity. If any gentleman here be in the medical profession I

address myself to him, and ask him if he knows any case of insanity, of sixteen months' standing, to bring it within my inspection, and he may conceal the circumstances from me, and even cover the face, letting me see the head, and if I do not tell you the cause of the insanity, treat me as an impostor and set me down as a humbug. Then, gentlemen, is it not proper, under such circumstances, to consider that parts of the veins are inflamed and produce insanity. I went down to Brighton to give a course of lectures, knowing that several medical men in that town were sceptics. I was told that there was a poor shoemaker, who had been five years subject to insanity, but had in his last fit shewn a new feature. I said, "I considered it hardly a fair test; but let me see the case, and I will make my election whether I take it." Messrs. Long, Lane, Thorby, Masquerier, and various other medical and scientific gentlemen were present at my examination. I passed my hands over his head, and said I was at their service, and would take it as a test. I then applied their hands to one side of the head, and they felt that it was different from the other side of it. I said to Mr. Long, "I understand from you, that this shoemaker has been five years afflicted with insanity; but let me entreat that, before you set him at large with his family again, you take care that the inflammation be subsided in these parts, (pointing to posterior portions of the brain,) or he will be tempted to destroy his family, under the idea that God had authorized or commanded him to do so." His keeper im-

mediately said, "Lord, sir, it is not half an hour since the man said that he had received commandment from God to do so." I added, "He will also say, that God has authorized him to perform some extraordinary works." "Lord, sir," said the matron, "he has been saying how absurd it was to go from Brighton to Dieppe in steam-packets, when God had authorized him to build a bridge across." When I was at Hastings, a man was brought in as insane, who was attended by my friend Dr. Scott. Fifteen gentlemen were present; I said to one of them, "Now, Mr. White, if you will take a pen, I will dictate to you my opinion of this lunatic; I consider it a very fine test of the science." I said, "That he was a disappointed man, and of dissipated habits; that he was a sloven in discipline, for which he had been broken; and that the disappointment was the cause of his lunacy." I saw the organs of philoprogenitiveness in a high state of inflammation, and said, "that he would injure young children who might approach him." Now you shall see the account brought with the man from Harwich. He would not go out with the ship unless his young boy was allowed to accompany him; and there being a scarcity of carpenters, the boy was permitted to go; but the day before I saw him, the father attempted to destroy his son. He was punished, and broken by his officers, and discharged the ship.

Another circumstance I shall relate, which is not exactly a case of insanity, but yet a very interesting one as confirmatory of the science; and

I do it with pleasure, because it is on the ship's books. I was invited, at Woolwich, to go down into a ship to examine the craniums of 148 convicts. The moment I got on board the ship, Dr. Thomson said, "I have received the character of these men from the governors of the different gaols whence they have been removed: do you think you could select them out?" I took down their names, and, after my examination, gave him a list of those who would behave with propriety, and of those who would not do so. We differed in two cases only. He then said, that he was going to arrange them in sets of ten each, and wished me to select such individuals to be the captains of the mess as I thought would behave with the greatest propriety. I selected him out thirteen, and he said, "Mr. de Ville, it says a great deal for your science; I was only trying you, as I had appointed the very men you pointed out already. But there is one, in particular, whom you have not given me the name of." I said, "It is a man of the name of Hughes; he is a man of talent, but the greatest scoundrel on board the ship, and he will do you great mischief on the voyage. Keep pens, ink, and paper from him; for he is a man who will be most likely to create a mutiny amongst the convicts." You will find that in the ship's voyage this was the case: the man formed ink with oxide of iron, with which he wrote mutinous letters on tobacco-papers.—These papers were preserved and shown to me. You will find an account of this incident at Somerset House. I was relating it in a public

three weeks afterwards she was allowed to take an airing of many miles in an open phaton, without any restraint and with only one person to take charge of her. He brings things about by reason, of which the following dialogue will be a sufficient example :—" The season is cold, and we must think of a fire for you Madam. I do not think a guard necessary for you ; will you have one ?" The lady replied, " Nor do I ; but if Mrs. Ellis is kind enough to let the little persons play with me, perhaps a guard would be necessary ; and would not Mrs. Ellis and yourself sleep more soundly if I had a guard ?" Look at the train of reasoning which he excited in the lunatic. Another lady was placed under her who had not been permitted to move about, and was even strapped to her carriage when brought to him. She had not been three weeks under his instructions when she came to see him in a barouche, unfettered and free. This was not done by medicine, but by science.

The lecturer then showed, that different characters developed different forms. " Look," said he " at the marked difference in these craniums ; the one is the east of a Carib, one of the most cruel races known ; and the other of a North American. Suppose these persons both became deranged, would you treat them the same way ? Certainly not. The skull of the Carib was changed by the treatment it received in youth, it being the common practice amongst the Caribs to flatten the upper portion of the skull by placing weights upon it. The North American Indians are to be

reasoned with—but they let thousands of their children annually die for want of attention. Philoprogenitiveness in them is unusually small; in the Carib, on the contrary, it is unusually large, and it is known that they are extremely careful of their children. Now look at the organs of invention and genius in the North American, and see how exceeding prominent they are compared with those in the cranium of the New Hollander, who has not the slightest idea of any contrivance. Mr. de Ville here exhibited a number of casts of notorious as well as celebrated individuals, and clearly showed how accurately their organs answered to the peculiar propensities they had manifested in life.

I have, perhaps, continued Mr. de Ville, detained you too long in treating of insanity; but I think it imperative upon every human being to use his utmost endeavours to alleviate the distresses of all who labour under such a dreadful affliction, and make them as comfortable as it is possible. I felt it my duty to state the good I have seen performed in the Lunatic Asylum of Middlesex, and I hope what I have said you will take in good part. It is my earnest wish that the success of the Middlesex Asylum may oblige every medical man to turn his attention to the science of Phrenology. Dr. Elliotson is carrying all before him in London, by his knowledge of this science. There is another observation which I would make to medical gentlemen. If any one of them be in possession of a skull which he knows the character of, and is aware that the

lecture lately, when a gentleman stood up and said, "That he happened to be at Sydney when the ship arrived, and he afterwards saw the man tried at Sydney for some crime, for which he was hung."

I beg to draw the attention of the medical gentlemen to the Lunatic Asylum in Middlesex. Dr. Ellis and his wife have attained such a knowledge of this science that the moment patients enter their asylum they class them. Several sons of Casimir Perier entered the asylum with me. There were then 567 patients in the asylum, of whom 376 were in active occupation, in all sorts of trades, provided with edge tools. Dr. and Mrs. Ellis have never had an accident, and I boldly say they never will have. Every half year they are obliged to publish the accounts and expenditure in detail. You will find that in no one year has the medicine for about one 800 patients amounted to £30. Dr. Ellis says that his sheet-anchor of medicine is his ice-well, by which he cools the water which he applies to the parts affected of his patients. They have got a farm-yard there, where they produce all the milk and butter required by the establishment, in which every thing is managed by lunatics. I put up a gasometer and its apparatus in the asylum, and the person who takes care of the apparatus for making the gas is a lunatic. Cassimir Perier's sons were astonished to see a lunatic assisting in killing a pig. Why might he not take it into his head to kill a human being? Mr. Swire of Manchester, was with me on one occasion at the asylum, when he saw a man engaged in separating clinkers with

a pick-axe. I said to Mr. Swire, "I will put the lunatic into a passion, and you will see that he will do us no harm." Mr. Swire said, "Do not," in great alarm; "he has a pick-axe in his hand." However I accosted the lunatic, whilst Mr. Swire got up a garden rake and kept at a modest distance. I soon raised the man's self-esteem. He threw down his pick-axe, got into a violent passion, and stood looking at me with his arms akimbo. Dr. Ellis saw that his organs of destruction were very small, and he would not do injury to any one. If any one goes into the asylum subject to alarm, he places him with one who is affected the very reverse, so as to obviate it. All the work of the asylum is performed by lunatics; and indeed the first person you meet with, after passing the gate, is a lunatic. There is only a female to prevent them from going out. Bear this in mind gentlemen; if you hope to cure diseases in the mind you will be obliged to cultivate this science. Let us look to the expence of this establishment. It is saving the county £120 pound a week—the cost per head being only 6s. 6d. instead of 14s. 6d. as formerly. Dr. Ellis has no doubt he will be able to bring it down to 5s. 6d. and that he will clear the expenses of the building in a few years. There returned to their homes in 12 months 126 patients, of whom only 6 came back. This is not all that this gentleman has done. A lady of rank, who was 13 years under one medical gentleman, during which she had not breathed the pure canopy of heaven three days in a month, was placed under his care, and in

character be not known to me, I shall be very glad to make my remarks upon it as my judgment of the science will dictate. With this remark, and thanking you for your kind attention to me, I conclude this evening's lecture.

Mr. de Ville in commencing his second lecture said, "In my former lecture I treated chiefly upon insanity. It is of that importance to society that I shall trouble you this evening with some further remarks upon the subject. In looking over the casts belonging to the Phrenological Society of this town to-day, I accidentally stumbled upon one, the history of which I was particularly acquainted with. It is probably an extraordinary case of insanity, and I wish to call the attention of medical men to it. The name of the man from whose head the cast was taken was Martin, and he followed the occupation of a journeyman watchmaker. He joined a Baptist congregation, and, by his correctness of conduct, became their preacher. In consequence of his pure, disinterested character, he was appointed by the governor of a charitable trust the treasurer, for the purpose of distributing their funds to worthy objects, which office he filled with considerable credit to himself. By his great care he accumulated a large property ; but, before his death, became deranged in his mind. After this took place, his relations were anxious to ascertain what he had done with his property and money, and in his tranquil moments endeavoured to lead him into the subject. Their efforts were unavailing, as they could never elicit anything ra-

tional from him upon that point, although, if they changed the conversation to religious topics, he would speak to them from sunrise to sunset as if nothing was the matter with his mind. Mr. Chevalier, of the Royal College of Seville, took a cast of his head afterwards. Mr. Chevalier was one of the admirers of Dr. Spurzheim, and was well informed in the science. Upon an after examination of the head, after death, he said that he found the whole of the brain about the organs of Acquisitiveness in a highly decayed state, while the coronal region of the brain was as sound and perfect as it could possibly be. The blood-vessels were in their usual state, and none of them had changed. Here you have the statement of a man of the highest respectability, shewing that the disease lay in the organ of Acquisitiveness. The organ of Benevolence, in the cast, I perceive, is not very large. I happened to be in the company of a medical friend of mine when he examined the head of a female who was insane on every subject but religion. I saw the brain taken out myself, and the circumstances were similar to those detailed in the case of the Rev. Mr. Martin. Dr. Haigh, of Cork, and Dr. Carmichael, of Dublin, have also related separate facts, confirmatory of what I have stated, which occurred in the course of their practice in Dublin and Cork.

Now, in the treatment of insanity, I addressed myself to the medical gentlemen very particularly. But those who have the appointment of medical gentlemen to take care of lunatic asylums should

not expect too much from them, although they be very clever phrenologists, unless they be provided with room sufficient to carry their principles out ; without this it is utterly impossible to ensure success. There are seventy acres of land attached to the Middlesex Asylum, and the lunatics are engaged in a great deal of out-door employment, which is found extremely useful. Out-door occupation promotes a proper and healthy fatigue ; fatigue disposes the body to enjoy a state of rest ; and rest leads to that composure of mind which is the first step towards the recovery of reason. This is the mode used by Dr. Ellis. Those who have the management of lunatics, as well as their friends who visit them, should carefully attend to this hint,—never to promise them what cannot be performed to the minutest letter. If you deceive them, as in the promise of a reward, or anything else, it makes them revengeful, and produces more harm than good. There is another thing which should be strictly attended to in lunatic asylums by the friends or relatives of the insane : the less they go among them the better ; for their minds become disturbed by the remembrance of those who are dear to them, and thus their recovery is retarded. In fact, the fewer persons they see, and the quieter they are kept, the sooner will they return to health.

Whilst I am upon the subject of derangement, let me direct your attention again to idiots. In seeking the union of their offspring it becomes the imperative duty of parents to see how they encourage the addresses of young persons ; for

we can prove, that the greatest cause of idiocy is the marriage of blood. Drs. Gall and Spurzheim have proved, that, in 500 cases of idiocy, it has arisen from this cause. The marriage of two cousins, in the first and second instances, weakens the constitution, in the third debilitates it very much, and in the fourth causes idiocy. Many other cases are on record. It is a wonderful thing, but it is a fact, and let it be remembered, that there is a law in the divine record, that we shall not marry into the same family until three or four generations have placed the blood at a greater distance. This great law was ordained for some good purpose, and, if we wish to do well, we should subject ourselves to it. An instance of idiocy occurred in Dr. Spurzheim's own family, which was traced to this cause.*

* Mr. de Ville's exhibition room contains upwards of *Eighteen Hundred* casts or skulls, of men of every grade in society, of every profession, and almost of every face, from the most brutal and barbarous up to the most civilized ; he is daily adding to the number, and already has more than he can find room to display. In addition to these, he has begun a collection of the skulls of animals, of which he possesses between three and four thousand, many of them of great interest, viewed in connexion with the habits of the animals ; and if he continues even for ten years longer to accumulate treasures at the same rate, he may undoubtedly lay the foundation of a museum, which shall do honour to his name in the eyes of posterity, when the magnitude and practical value of Gall's discovery shall be more widely known and appreciated than it is likely to be in our day.

We would very willingly have extended our extracts from these admirable lectures, but our limits forbid us. We shall conclude this short notice with an account of Dr. Spurzheim's visit to the City of Edinburgh Lunatic Asylum.

On Thursday, 19th Feb. 1828, Dr. Spurzheim visited the City Lunatic Asylum, and the Hospital for the children of paupers, accompanied by Dr. Hunter, the surgeon of the establishment, the Hon. Mr. Hallyburton, Dr. Combe, and some other gentlemen. A few particulars may not be unacceptable to the reader.

Dr. Hunter, and some of the other gentlemen, who were not Phrenologists, expected that Dr. Spurzheim would be able, from the mere examination of the heads of the patients in the Asylum, to predicate the precise kind of insanity under which they laboured. This, Dr. Spurzheim stated, was not his object. He could not, *a priori*, determine the nature of the disease, but, if informed of it, it would be found that the cerebral organization connected with the deranged faculties was generally largely developed.

After this explanation, a female patient was pointed out, who was insane from jealousy of her husband. Her manifestations were attended with violence and rage. Dr. S. pointed out the great size of the lower part of the middle lobe of the brain in the region of *Destructiveness*. This was strikingly apparent. Another woman saw ghosts and spectres. In her the organ of *Wonder* or *Marvellousness* was remarkably developed. Dr. S. asked her if she ever complained of a head-

ache ; she answered she did ; and being requested to put her hand on that part of the head where she felt the pain, she did so on the very spot where the above organ is situated. This individual had also *Cautiousness* considerably developed, and *Wit* or *Gaiety*, small. Her prevailing feelings were those of a depressing kind ; and these she expressed on this occasion.

A female who sat opposite her was a perfect contrast. She was always smiling, and her feelings were gay and lively, and her development was in precise accordanec. In her the organ of *Gaiety* was very large.

In a female idiot, the propensity to destroy was great and incurable. *Destructiveness* was largely developed.

Among the male patients was an individual who had made repeated attempts to destroy himself. Dr. S. remarked, that in all such individuals, however the brain might otherwise be developed, it was almost invariably found that the organ of *Hope* was small—and such it was on this patient.

A young man had become insane from circumstances of a domestic nature, which had wounded his soeial feelings. He was asked if he felt pain in any part of his head. He immediately put his hand on the baek part of his head, and on the region where *Adhesiveness* and the domestic feelings are situated.

There were several other cases, which Dr. S. stated would have been to him highly interesting if he could have known something of their previous history. Their developments were of a very superior order.

The children's Hospital was next visited. The mistress was requested to bring two or three of the best and worst behaved boys and girls ; but without, of course, informing Dr. S. of their manifestations. She was also requested to bring some of the cleanest and most orderly, and those whose characters were of an opposite description. The children were then ranged in order, and, without the least difficulty, Dr. S. determined at once which were their respective manifestations. The discrimination, however, evinced by Dr. S. was still more minute. The mistress had selected three girls as being the best behaved in the Hospital. Dr. S. not only fixed upon them as being the best, compared to those with whom they were contrasted ; but remarked, that of the three, their mistress would find more difficulty in managing one of them than the other two. This, upon inquiry, was found perfectly correct. Dr. S.'s information was drawn from this girl, having *Firmness* largely developed.

The curiosity of the children having been excited by this visit, and the object of it, they followed the gentlemen as they retired. Dr. S., whose affectionate attachment to children is very remarkable, gathered them round him, and took the occasion to remark the very great contrast exhibited by the heads of those children whose parents are in general of the very lowest ranks of life, as compared with the heads of the children of the higher classes, and attending such schools as the Circus Place and others. Though here and there was an exception, the heads were in

general villanously low—narrow in the frontal and sincipital regions. Let any one try, said Dr. S., if the mind at birth is a sheet of blank paper, to make Bacons and Newtons of such children.

It is unnecessary to draw any inference from the Phrenological facts pointed out by Dr. S. on this occasion. They are not sufficient of themselves to establish the truth of the science, nor are they stated with this view; but they furnish additional evidence to those who have previously observed nature, and they impressed all who witnessed them with the rapidity and correctness evinced by Dr. S. in observing different developments of brain.*

We also take the liberty of giving an extract from the report of the Liverpool Phrenological Society, although not relating to insanity, which is as follows:—

“Whilst lecturing at Liverpool, Dr. Spurzheim visited Kirkdale House of Correction, in company with several amateurs of his science. After passing through the prison, and examining the heads of various of its inmates, he was introduced into the Court-house, and his attention was directed to a female standing in the room. The Doctor instantly exclaimed, ‘Why, you have a man’s, not a woman’s head!’ and pointed out the great deficiency of *Benevolence* and the *Love of Children*, combined with a large development of *Firmness* and *Destructiveness*. After the Doctor had given his opinion, he was told that the female then be-

* Phrenological Journal.

fore him was the mother who had exposed her child on the North Shore! It is said that several highly respectable inhabitants of this town were present, and can verify the above statement. Doctor Spurzheim also visited many of the public schools, and was singularly felicitous in his discrimination of the characters of those individuals marked by any peculiarity of disposition or talent. At the Blue Coat School he pointed out the superior endowment of the organs of *Individuality*, *Language*, and *Number*, in those at the head of the classes, compared with those at the other extremity. A boy was here brought him who had shown a talent for drawing; he immediately explained it by pointing to a very large development of *Constructiveness*, with large *Form*. At the Infant School, he gave so favourable opinion of one girl, (his remarks being also confirmed by the matron, and ladies who attend the school,) that a gentleman present engaged to take her into his house for a year on trial. This is certainly having practical faith in Phrenology; indeed, from the eagerness expressed to attend the Doctor in his visits to such places, we doubt not that there are many individuals who will soon acquire information on the subject of a more useful nature than the mere jargon of terms which we often hear called Phrenology."

We proceed now to speak of the principles of Phrenology as applicable in the formation of marriages. We are quite aware that it is generally believed, that however sound these principles may be in themselves, it is perfectly Utopian

to expect that they will ever be attended to in practice. It is regarded as so delightful to form romantic attachments from pure sympathy, affection, and liking, and so inconsistent with the very nature of love to admit of the interference of reason, that all practical philosophy in such affairs must be utterly hopeless. We admit the conclusion to be just, while men continue ignorant; but as the Creator has established these laws of the human constitution, and framed the faculties of man in due relation to them, we have the fullest confidence in their being completely practical whenever the proper means shall be taken to render them so. We know already instances in which they have become practical. Let the young be taught to know the outward signs of temperament, and of large and small organs, and their effects; let them treat their actual consequences in the families with whose histories they are familiar, and they will, sooner than is generally believed, recognize the hand of God in these institutions, and desire to yield obedience to them. It is ignorance alone which renders the principles unproductive.

It will be necessary, in treating of the application of the principles of Phrenology in the formation of marriages, to advert to the group of the social faculties, from which springs the impulse to the connubial union. The *first* of these is Amativeness. From this faculty the sexual feeling originates. The organ is generally larger in males than in females. Its size is known chiefly by the breadth of the neck from ear to ear: in

new-born children it is the least developed of all the cerebral parts. It attains its full maturity between 18 and 26 years old ; at which latter age it is equal to about one-seventh of the whole brain. When its development is very large, it leads to libertinism and conjugal infidelity ; but when under the guidance of the moral and reflecting faculties, it excites to mutual kindness, and the exercise of all the milder amenities between the sexes. The *second* is Philoprogenitiveness, or love of offspring. This faculty is in general much stronger in the female than in the male, and more so in some females than in others. In society great differences are observable among individuals, in the manifestation of this feeling ; some cannot endure the incessant and teasing prattle of children, (as they choose to call it,) while of others it is the highest delight to witness their innocent gambols, soothe them under their petty crosses, and caress them with the strongest demonstrations of affection. At the earliest dawn of intellect and feeling, the little girl manifests this tendency of her nature. The doll is then the most absorbing object of interest that can be offered to her attention. In maturer years the mimic infant is laid aside ; but the feelings which found delightful expression in the caresses bestowed on it are not extinct. The nature of the woman is the same as that of the girl ; the conventional fashions of society may teach her to draw a veil over her affections ; but they glow internally, and it still will be her highest gratification to give them scope in an honourable field.

The last faculty of the social group is Adhesiveness, from which springs the instinctive tendency to attachment. Like Philoprogenitiveness, the organ is generally larger in the female than in the male; and, consequently, to use the words of a powerful Phrenological writer, we find the feeling manifested "with a constancy and fervour in woman, which it would be in vain to expect from man." It has been truly said, that the most generous and friendly man is selfish in comparison with woman. There is no friend like a loving and affectionate wife:

"The treasures of the deep are not so precious
As are the concealed comforts of a man,
Locked up in woman's love."

Man may love, but it is almost always with a view to his own gratification; but when woman bestows her love, she does it with heart and soul. And with truth she exclaims, in the glowing language of the Poet,

"It is a fearful thing
To love as I love thee; to feel the world—
The beautiful, the bright joy-giving world—
A blank without thee."

These faculties minister highly to human happiness, when gratified in accordance with the dictates of the moral sentiments and intellect; but when not controlled by these higher powers, their gratification is pregnant with evil. If under the dictates of Amativeness and adhesiveness a partner be chosen of whom the other faculties do not approve, bitter days of repentance must arrive, as soon as the former feelings begin

to languish, and the moral sentiments and intellect to receive offence from the qualities of the individual. On the other hand, if the domestic affections are guided by intellect to an object pleasing to itself and the moral faculties, these themselves will be gratified; they will double the delights afforded by the domestic affections, and render the enjoyment lasting. Another principle is, that the manifestation of any faculty in others stimulates to action the same faculty in us. Thus when any individual addresses us in the language of Self-Esteem and Destructiveness, the same faculties are awakened in us, and we are impelled to return accordingly a bitter answer; but let us be addressed under the influence of Adhesiveness and Benevolence, and our answer will partake of the warmth and affection arising from these feelings. Again, when one faculty becomes spontaneously active by being presented with its appropriate object, it calls other faculties of a like class into activity. It seems to be upon this principle that lovers are more amiable in each others' eyes than they appear to the rest of the world; for while in each others' society, the domestic faculties are called into a state of delightful activity, these again rouse Ideality, Benevolence, Veneration, and Conscientiousness, which greatly heighten the delight experienced by them in their interview with each other. And give rise to

“ Those first affections
Which, be they what they may,
Are yet the fountain light of all our day.”

Some, possessing fine temperaments and a good endowment of the domestic and moral faculties, experience in these moments the most extatic joy. Having made these preliminary observations, we shall proceed to notice the principles on which marriages are contracted in savage life, and in the different orders of civilized society, and to point out how far these principles are in accordance with Phrenology. We begin then with the native of New Holland. His mode of courtship is certainly unique—nor is there much danger of its being adopted in any other country. Goaded by the impulses of Amativeness, he provides himself with a club, endeavours to discover the retreat of another tribe—if a hostile one, so much the better—in the neighbourhood of which he lies in ambush until night overtakes them; and when, by the light of the fires, he discovers a female straying to any distance from the encampment, he rushes upon her from his hiding place, levels her with his club, seizes her by the feet, and runs with her to some secret spot, regardless of the injuries which she may receive from her head striking against the roots of trees or stones during the flight. Every one must consider such conduct savage in the extreme, but it is in perfect accordance with the organization. All is animalized, and from a head and a mind like his, much higher conduct cannot be expected. Nor let us on other grounds too rashly condemn the untutored savage. He, it is true, inflicts physical pain in the accomplishment of his purpose; but he makes the *amendé* honourable, by adher-

ing to her as his wife, and by using every endeavour to heal the wounds he has caused ; while, on the other hand, the European seducer, with all his intellectual and moral superiority, in place of merely inflicting *physical* agony, abandons his victim to *mental* agony, and leaves her to the scorn of an ungenerous and an unpitying world, a prey to “remorse, regret, and shame.”

Let us now turn to that of the higher classes of our own country. Are not the daughters of many of them studiously instructed that marriage is not an affair of judgment, affection, or love, but merely a matter of bargain for the purpose of securing as much wealth or station, or both, as they can possibly achieve. This conduct may be disguised under the high sounding names of honourable alliance, excellent match, and other specious terms. But marriages of this sort among our gentry, are nearly as much an affair of the animal faculties as is the marriage of the New Hollander. In the savage, the activity of Amativeness, rouses Acquisitiveness, Secretiveness, and Destructiveness ; in the peer, it excites Acquisitiveness, Self-esteem, and Love of Approbation ; while Benevolence, Veneration, and Conscientiousness, are kept in a state of abeyance to these inferior faculties, and left ungratified. And what is the result. Mutual loathing and disgust ensue, and too often infidelity ; and the progeny of such unhappy marriages generally inherit the powerful animal, and weak moral and reflecting, faculties of the parent. If such selfishness and ignorance of the Creator's laws are

to be found in what is called exclusive society, we have little reason to wonder, if the middle ranks partake in some degree of the same fashionable debasement; and accordingly we find, that the same pursuit after wealth in the formation of the marriage-compact characterises many of this class. Intellectual and moral considerations are either given to the winds, or regarded as secondary to the acquisition of wealth. We do not say that it is always so; but it will be admitted that individuals of this class too generally consider a marriage wise or foolish, according as the dower is ample or deficient. Nor can a favourable description of the conduct of the operative classes be always given in this respect. It is a daily occurrence to see a mere boy and girl, under the blind impulse of sexual feeling alone, *rush* into marriage, destitute alike of the means necessary to enable them to sit down with comfort in their own house, and to retrieve a past error of the judgment;—ignorant of each others' dispositions, unacquainted with the duties they have to fulfil, and destitute of the physical strength which might enable them to emerge from poverty. Hence quarrels often ensue—home loses the attraction it ought to possess—want and all its attendant train of miseries overtake them. Philoprogenitiveness is wounded by the death of the children in infancy, from want of sufficient care and sustenance, Benevolence and Conscientiousness, also lacerated, give rise to feelings of remorse, when reflection points to the absence of parental attention and moral train-

ing. Self-Esteem and Love of Approbation are rendered painfully active by the consciousness of infirmity ;—life is embittered by domestic feud and the immorality of the offspring, and shortened by excessive labour and irregular habits. It is thus, that marriages contracted for the direct gratification of the domestic faculties, without reference to the moral and intellectual powers, prove ultimately unsatisfactory, and pregnant with evil to both parties. Happily, however, there are many exceptions to this picture in the humble walks of life ; because many estimable individuals intermarry as it were by accident, without previous knowledge of the principles which ought to regulate their choice. Some of these principles, we shall proceed to lay down and briefly illustrate.*

Man, as an organized being, is subject to organic laws. One of these laws is, that a healthy and vigorous constitution of the body in parents, is necessary to communicate existence in a perfect state to the offspring. The progeny of too young or imperfectly developed parents will be feeble, and probably short-lived.

Another organic law is, that talents and dispositions are transmitted by hereditary descent ; or, more shortly, that “like begets like,” subject to some important modifications ; and thus mental and moral endowments are determined by the form, size, and constitution of the brain. The temperaments indicate, to a certain extent, this constitution. It seems a general rule also, that

* Smart.

the faeulties which predominate in power and activity in the parents, when the organie existence of the ehild eommenees, determine its future mental dispositions.

The first of these laws will not be denied by any ; yet, though of great praetieal importanee, it is often, from ignorance, overlooked. An individual with weak lungs, indiated by a eompressed ehest, stooping shoulders, and other symptoms that may be known to himself, should earefully ayoid intermarrying with another so eonstituted ; beeanse the offspring will prove subject to pulmonary eomplaints that may earry them off in infaney ; or if by eareful nursing, they should be enabled to survive that period, they will most probably fall vietims to eonsumption before they attain maturity. In like manner, with respect to any other eonstitutional malady to which we may be subject, we should ayoid perpetuating it by alliance with persons in a similar eondition, beeanse, in that ease, it would deseend in an aggravated state to the offspring. These remarks are peeuliarly applieable to that most deplorable of all maladies—insanity. This, as is well known, deseends, in many families, from generation to generation ; and if individuals belonging to sueh families intermarry, it is more than probable that the offspring will be either weak in intelleet or absolutely insane.

A knowledge of the temperaments is of great praetieal importanee. Every one, therefore, should endeavour to aseertain his own ; for, from the union in marriage of two individuals with

very active temperaments, children will most probably be produced, having nervous systems still more predominant than those of the parents, and such children run a very great risk of dying in infancy from convulsions, or, if they survive, are peculiarly predisposed to cerebral excitement, bordering upon insanity, in which there is great danger of its ultimately terminating. Again, the union of two persons of a lymphatic temperament will give birth to offspring that will inherit the inertness of the parents, and will, consequently, be unfit to struggle successfully against the difficulties of life.

One of the great causes why men of talent frequently leave no gifted posterity, is, that they form alliances with women of low temperament, in whose inert systems their vivacity is extinguished, and, on the other hand, the cause why men of genius often descend from fathers in whom no trace of ethereal qualities can be discovered, is, that these men were the fortunate husbands of women of high temperament and fine cerebral combinations, who transmitted these qualities to their offspring.

Much more might be said on the importance of a knowledge of temperaments, (did our limits allow,) but we must refer the reader to larger works on Phrenology for farther information concerning them.

The organic law by which hereditary qualities descend to the offspring, is acted upon by every practical farmer with complete success in the rearing of his stock. Strange that it never should

have occurred to such men, that they, as organized beings, are subject to the like laws, and that, if they desire to improve their own race, they have only to obey them. More need not be said to establish its existence, because it is as universally admitted as it is disregarded in relation to man.

The next organic law is, that intellectual and moral endowment is determined by the size, form, and constitution of the brain—a fact of the utmost importance in leading to the choice of a suitable partner.

The Phrenologist finds too many illustrations of domestic infelicity arising from ill-assorted unions. Thus a young woman, in whom the domestic and moral faculties were strong, and whose intellect was considerable, married a man about her own age, with great force of character, resulting from a large head, and with large animal and intellectual, but deficient moral, organs. During the first year or two of their married life, they contrived to live peaceably; but, by degrees, the husband acquired dissipated habits, and neglected his domestic duties. His wife used every endeavour, by mildness and persuasion, to reclaim him, but, from his deficiency of the moral faculties, without effect. The two eldest children have taken up the mother's cerebral development, and their lives have been exemplary and irreproachable; the younger members of the family inherit the strong animal faculties, and deficient morality of the father. The mother confessed she has had little moral enjoyment; and she feels that the

for trial. This intelligence acted so strongly upon her, that she suffered a temporary alienation of judgment. The report turned out to be erroneous; but this did not avert the consequences of the agitated state of the mother's feelings upon the daughter she afterwards gave birth to. That daughter is now a woman; but she is, and will continue to be, a being of impulses, incapable of reflection, and, in other respects, greatly inferior to her sisters.

The following is a melancholy instance of the operation of this principle, which may be relied upon as being substantially correct. In the summer of 1827, a respectable medical practitioner was called upon to visit, professionally, a young woman in the immediate neighbourhood, who was safely delivered of a male child. As the parties appeared to be respectable, he made some enquiries regarding the absence of the child's father, when the old woman told him that her daughter was still unmarried—that the child's father belonged to a regiment then in Ireland—that last autumn he had obtained leave of absence to visit his relations in this part of the country—and that on the eve of his departure to join his regiment, an entertainment was given, at which her daughter attended. During the whole evening she and the soldier danced and sang together; when heated by the drink and the dance, they left the cottage; and, after the lapse of an hour, were found together, in a state of utter insensibility, from the effects of their former festivity; and the consequence of this interview was the birth of an idiot.

He is now nearly six years of age, and his mother does not believe that he is able to recognize either herself or any other individual. This is a case upon which it would be painful to dwell; and we shall only remark, that the parents are both intelligent, and that the fatal result cannot be otherwise accounted for than by the almost total prostration, or eclipse of the intellect of both parties from intoxication. It is remarked by Burton, in his *Anatomy of Melancholy*, that “if a drunken man gets a child, it will never, likely, have a good brain.”

Numerous instances might be adduced, wherein the temporary activity of certain faculties, not in general prominent in the parents, has caused strong endowments in the offspring, and nothing but the fear of giving offence induces us to forbear citing many that have come under our own observation. It is well known that the first born children of very young parents, have usually a larger animal, and less moral and intellectual developments, than the older branches of the family. Sometimes this is not the case, and the converse happens; but this will be found to be the consequence of straitened circumstances, or other causes, rousing the propensities of the parents into a state of unwonted activity, at the time of the production of the younger children. Marriage among near relations is also a breach of an organic law, and a fruitful source of evil; but unions of this class are seldom contracted by individuals of the humbler ranks. We find this law principally infringed by royal families; and others

remaining portion of her life is to be embittered by the profligacy of her children, and the unfeeling indifference of her husband. Another instance may be given, of a young man whose father possessed great strength of character, by which he raised himself to the middle rank of society. The son, however, has a small head, with Aquisitiveness, Love of Approbation, and the reflecting faculties deficient. Belonging, by birth, to the middle ranks, he married a very respectable young woman; entered into business; failed; subsequently contracted the lowest and most dissipated habits; and, after bringing his wife and family to destitution, contrives to secret part of the charity he receives from her respectable connections, wherewith to regale himself and his low associates. The parents have now three children, two of whom inherit very nearly the father's development. Had the mother been a Phrenologist, it is not probable she would have intermarried with him.

In another couple, where the husband has large organs of the moral faculties, with moderate intellect, and large Combateness and Self-esteem, where the other party has a small head, with excessive Self-esteem and Love of Approbation, there is an never-ending contention about trifles. They are total strangers to domestic tranquillity and fireside enjoyments; nor, to all appearance, have they tasted domestic felicity for thirty hours together, during the whole thirty years of their married life. Happily for themselves, and perhaps for society, their children all died in infancy. Too many instances might be given, demonstra-

tive of the fatal effects of disregarding the operation of the organic laws in marriage; but we shall conclude this part of the subject by referring, for several striking instances of it, to Mr. Combe's work on the Constitution of Man—a work that should be very generally perused.

We now proceed to give some facts strongly illustrative of the doctrine that the faculties which predominate in power and activity in the parents, when the organic existence of the child commences, determines its future mental dispositions. This is a doctrine to which, from its great practical importance, we would beg leave to call the reader's serious attention. It was remarked by the celebrated Esquirol, "that the children whose existence dated from the horrors of the first French Revolution, turned out to be weak, nervous, and irritable in mind, extremely susceptible of impressions, and liable to be thrown, by the least extraordinary excitement, into absolute insanity." Sometimes, too, family calamities produce serious effects upon the offspring. A very respectable and intelligent mother, upon hearing this principle expounded, remarked, that there was a very wide difference in the intellectual and moral development between one of her children and the others; and accounted for this difference by the fact, that, during pregnancy, she received intelligence that the crew of the ship, on board of which was her son, had mutinied—that when the ship arrived in the West Indies, some of the mutineers, and also her son, had been put in irons—and that they were all to be sent home

of the higher and middle classes, who, anxious to keep up their wealth and their caste, intermarry amongst each other, until mental imbecility results.

We may be told that, however sound these principles may be in themselves, it is perfectly foolish to expect that they will ever be attended to in practice. And that people will marry and have issue, whether their figures and developments be good or bad, whether they are poor or rich, akin or aliens in blood, and whether their constitutions be sound or otherwise. They will also continue to marry, in many instances, at too early a period of life, as long as subsistence for a family can be easily procured. Our only practicable remedy, therefore, consists in removing, as far as possible, the evils of improper parentage and other causes, by subsequent treatment. And this can be done by education alone, judiciously adapted, in its principles and administration, to the constitution of man.

We have already stated, that the human body is composed of a variety of systems of organs, each having particular functions to perform, and health is the result of the favourable action of the whole in harmonious combination. Every organ is disposed, other circumstances being equal, to act with a degree of energy in proportion to its size; and as disease is the consequence, either of under-action or over-action of the organs, their proportion to each other in size is a point of fundamental importance in regard to health. By the appointment of a wise Providence, a female figure of the finest proportions for symmetry and beauty,

graceful motion, and elegant appearance, is, *cæteris paribus*, the most favourably constituted for healthy action. If the carriage of the body be erect, and the motions be easy, light, and graceful, these are indications that the bones are solid, the muscles energetic, and the blood is well nourished, well oxygenised, and that it circulates freely. If the countenance beam with intelligence and goodness, there is a predominance of the moral and intellectual regions of the brain, and the individual, in birth and constitution, is one of nature's true nobility. Such a woman, if her intellect were instructed in the laws of physiology, so that she might deliberately maintain her high qualities unimpaired through life, would be a treasure of the highest price as a mother. Under proper instruction, she would decline alliance with any partner who could not boast of qualities suited to her own.

We think that no one will deny but that it would be a real and positive advantage to obtain a husband or wife out of a family which had been distinguished for centuries for health and longevity, for handsome forms, agreeable features, kind, pious, and honourable dispositions, and great intellectual acumen. These qualities would render the domestic circle cheerful, animated, affectionate, and full of serene intelligence; they would command the world's respect and love, and would ensure success in every enterprise, so far as human sagacity could go.

Our space will not allow us to enlarge further on this interesting subject; we shall, therefore,

only give one short quotation on female influence, from a female author of great talent and acute observation.*

The chief causes of female influence are said to be "congeniality," delicacy, accomplishment, a feeling of dependance on man as her superior, gentleness, elegance, and religion. "Elegance is poetry in action—Imagination may paint the heroine deficient in beauty, but never in elegance. It is this which diffuses, as it were, a halo round woman; which invests her with a romantic charm; and which, more, perhaps, than any other attraction, renders her an object of interest. Yet it is grace, not affected, but natural grace, which tinges every thought, breathes in every expression, and regulates every movement—which adorns the hearth as much as the drawing-room, and which is habitual because it is innate." Elegance such as this is most properly said to be innate. The elements of which it is said to be composed are a beautiful figure; a nervous and sanguine, or nervous and bilious temperament, giving strength and vivacity to the frame; an exquisitely harmonious combination of the animal, moral, and intellectual faculties, the last two greatly predominating, and the whole improved by high cultivation. When these conditions are realized in a woman, she indeed exhibits a "grace which tinges every thought, breathes in every expression, and regulates every movement;"—but how rarely are so many splendid qualities combined in one individual. This exquisite elegance is

* Mrs. John Sanford.

never attainable, unless its grand elements are given by nature ; but there is a quality, which, we believe, is akin to it, and is more within the reach of ordinary mortals. The elements of almost every character admit of harmonious action ; and the outward expression of that harmony is grace. A woman may be plain in her personal appearance, destitute of poetical and romantic feeling, and only moderately intellectual, and, nevertheless, be graceful and pleasing. Her secret is to pretend to no higher powers of attraction than nature has given her ; to cultivate assiduously her moral and affectionate feelings, and to give these free scope on all proper occasions, without being concerned about effect. “ Man is very accessible to the graceful and beautiful, and, however engrossed by higher pursuits, he seeks in the society of woman relaxation and refreshment. He wishes to find her the enlivener and sweetener of his leisure, as well as the sharer of his cares.”—Religion, far from disparaging elegance, gives new motives for its cultivation.”

We conclude with the following exquisite morceau :—“ What but love can dictate the amenities so essential to domestic happiness—can excuse mutual faults,—can drive away dullness and give interest to duty,—can lighten every burden, and enhance every pleasure,—can sweeten every thing bitter, and render more grateful every thing sweet ? Love is, indeed, the golden thread which imparts richness and value to the coarsest woof,—and happier, far happier, are they who, with love in their hearts, encounter many a shock, and cope

with many a struggle, than they who, soured by natural disesteem, find even their luxurious indolence fatiguing, and their costly pleasures disappointing and tasteless."

There is great truth and beauty in this picture of conjugal felicity.*

Even in the daily occurrences of human life, where a knowledge of individual character is considered necessary, the principles of Phrenology may be applied with great effect. We are happy to think that the perception of its utility increases as it becomes known, and have no doubt but it will soon become the most practically useful of sciences. In Edinburgh there are Phrenologists who, for years past, have examined the heads of servants before engaging them. One lady examined the heads of thirteen female servants in succession before she fixed on one that was suitable, and a trial of the individual selected has justified the opinion formed of her qualities. Another lady fixed on a servant after examining the heads of five, and was equally satisfied of the result. A friend informed us lately, that in England he had met with an extensive merchant who stated that he never engaged a clerk without previous examination of his head. We speak from experience, in assuring our readers that they will find the advantage of following the same rule. It is melancholy to read, in the newspapers, frequent accounts of post office robberies, of elopements of confidential clerks, public servants,

* Phrenological Journal.

&c., with large sums of money, and of the executions that follow, when, by using Phrenology as a test of natural qualities, such occurrences might be most frequently prevented. We are humbly of opinion that if, for confidential situations, young men were selected, in whom the organs of the animal propensities are moderate in size, and the organs of the moral and intellectual powers decidedly large, (and many such are to be found,) there would be a high degree of certainty that they would not commit these enormous crimes.

In farther adverting to this subject, we shall quote from a letter addressed to the Editor of the Phrenological Journal by Mr. George Combe, a gentleman whose talents, intelligence, and zeal, are well known to every lover of science.

The subject is one of importance, on which very few correct ideas are possessed by the public. Mr. Combe's views will be found distinguished by clearness and practical applicability.

“Viewing mankind,” says Mr. Combe, “altogether independent of Phrenology, it will be admitted that three great divisions of natural character may be discriminated. One comprises individuals who seem instinctively vicious and dishonest, who seek evil as a natural occupation, resist the influence of education and good example, and baffle the efforts of benevolent friends to reclaim them. A second class comprehend individuals in whom the elements of good and evil are pretty equally combined, who receive strong biases and impressions from external influences,

and conduct themselves with propriety while removed from temptation and stimulated by good example ; but who are liable to fall into great errors, when seduced by vicious associates. This class is the most numerous in society. The third consists of individuals to whom nature has been eminently liberal, in bestowing on them a predominance of the moral and intellectual faculties, such men as Melancthon, Fenelon, or Washington, who love good by instinctive affection, whom it is extremely difficult to seduce into crime, and who, if overcome by temptation, rebounding by native elasticity, ascend into the atmosphere of virtue. I am aware that I subject myself to ridicule from many persons in saying, that Phrenology presents the means of distinguishing these three classes ; but as I know this to be a truth, and have experienced its practical utility, I do not hesitate to announce it, in the conviction that higher minds will appreciate its importance. The organ of the propensities, common to man with the lower animals, lie chiefly at the base and back part of the brain ; the organ of the moral sentiments are situated in the coronal region of the head ; while the organs of intellect constitute the anterior lobe or forehead. Now, whenever the organs of the propensities are large, and the organs of the moral sentiments very deficient, and more especially when both they and the intellectual organs are small, the individual belongs to the first class ; when all the three sets of organs are nearly in equilibrium, he belongs to the second ; and when the organs of the moral senti-

ments and intellect decidedly predominate over the animal organs, he belongs to the third class. The differences of form, proportion, and appearance, are so great in these several cases, that it is quite possible, after due instruction and practice, to distinguish them. There are numerous examples of all the three classes in the Clyde Street Hall, Edinburgh; and any person who has carefully studied them, cannot fail to recognise similar forms and proportions existing everywhere around him in society. I have used this knowledge practically. In one instance I refused to hire a boy as a servant, because I found his head to belong to the first class, although he was introduced by a woman whose good character and discrimination I had long known, and who gave him an excellent character. That individual was greatly incensed at my refusing to engage the boy, but within a month she returned, and said she had been greatly imposed upon herself by a neighbour, whose son the boy was, and that she had since learned that he was a thief, and had been dismissed from his previous service for stealing. On another occasion I hired a female servant, because her head belonged to the third class, although a former mistress gave her a very indifferent character, and the result was equally in favour of Phrenology. She turned out an excellent servant, and remained with me for several years, until she was respectably married."

A few remarks in farther elucidation of the subject may be useful.

When a servant is to be hired, the points to

be attended to are the following:—*First*, The temperament. If this be lymphatic there will be little spontaneous activity; work will be a burden; and exhaustion will soon follow from forced application. If it be purely nervous, there will be great vivacity and a strong natural tendency to activity, but physical strength will not be present in a corresponding degree. A combination of the sanguine and bilious, or bilious and nervous temperaments, are the best; the bilious bestowing the quality of endurance, and the sanguine or nervous that of activity.

Second, The proportion of the different regions of the brain to each other. If the base of the brain, the seat of the animal organs, be large, and the coronal regions be shallow and narrow, the animal feelings will be strong and the moral weak; if both of these regions be large, and the anterior lobe of the brain small, the disposition may be good, but the intellect will be weak. If all these be large, the moral and intellectual predominating, the last combination of qualities will be present.

Third, The proportion of particular organs to each other. If the lower region of the forehead be largely developed, and the upper deficient, the intellect will execute well whatever work is placed before it; but it will be limited in its capacity of foreseeing what ought to be done, if not pointed out, and of arranging details in reference to the whole. If the upper part of the forehead be large, and the lower deficient, the power of abstract thinking (which a servant rarely

requires, and is almost never called on to exercise) will be considerable, but quite uneultivated and destitute of materials to act on; while the talent for observing details, the love of order and arrangement, and in short, practical usefulness will be deficient. The best combination of intellectual organs for a servant is that which occurs when the lower region of the forehead is large, the middle region immediately above the nose up to the line of the hair is also large, and the upper lateral region full. The dispositions depend on the combinations of the moral and animal organs. If Aquisitiveness, Secretiveness, and Love of Approbation, be all large, and Conscientiousness deficient, the servant will be selfish and cunning, but extremely plausible, deferential, and polite; and eye service will be rendered abundantly, but conscientious discharge of duty will be wanting. If Benevolence, Conscientiousness, Firmness, Self-Esteem, Secretiveness, Love of Approbation, and Veneration moderate, there may be great fidelity and honesty, with heat of temper, unbending stiffness of deportment, and in short, an exterior manner the reverse of the former; but internal disposition and practical conduct in situations of trust far superior. The combinations also determine the fitness of the individual for particular employments; a female with small Philoprogenitiveness ought never to be employed as a nursery maid, nor one deficient in Order and Ideality as a lady's maid. A man deficient in Conscientiousness is unfit to be a butler or a

steward. The varieties of combination are extremely numerous, and the effects of them can be learned only from experience.

Fourth, The education or training of the individual falls to be enquired into. Phrenology shows only the natural qualities, but the direction which they have received must be ascertained by enquiry. No combinations of organs will render an individual an expert cook, without having practised cookery, or an accomplished coachman, without having taken practically charge of horses, and learned to drive.

Fifth, The relation of the natural qualities of the master or mistress to those of the servant must be attended to. If a mistress with a small brain having Conscientiousness and Benevolence moderate, and Self Esteem and Combativeness large, should hire a servant possessed of a large, active, and well proportioned brain, the latter will instantly feel that nature has made her the superior, although fortune has reversed their natural positions. The mistress will feel this too, but will maintain her command by imperiousness, captiousness or violence. In this condition the best dispositions of the servant may be outraged, and conduct produced of a discreditable nature, when contemplated by itself, apart from the provocation. A servant with a small brain, but favourable combination, would prove a treasure to a mistress possessed of similar qualities, whereas she would be felt as too feeble and inefficacious in her whole manner and mode of acting by a lady

whose brain was very large, very favourably combined and very active. This principle explains why the same individual may be found to be an excellent servant in one family, and unsuitable in another.

Sixth, The qualities of the servants, in reference to each other, ought to be considered. Two individuals possessing, each of them, large and active brains, great Self-Esteem, Love of Approbation, and Combaticiveness, may, if they have also large Benevolence, Veneration, and Conscientiousness, prove excellent servants to their employers whom they regard as legitimate objects of veneration and conscientiousness, but may make very indifferent companions to each other. Each will derive deference and respect from each other, which neither will yield; and in all probability, they will quarrel and manifest only their propensities in their mutual intercourse. Instruction in their own nature and in the proper direction of their feelings would, in many instances, remedy the evil. But while ignorance continues, it is advisable to rely chiefly on natural qualities: for example, if one servant has Self-Esteem large, a companion should be selected in whom this organ is moderate; and the same with Combaticiveness. When this is neglected, the natural language of Self-Esteem or Combaticiveness in the one, involuntarily excites the same feeling in the other, and harmony is nearly impossible; whereas, if one has Self-Esteem large, and the other has it small, the natural expression of the former is not pain-

ful to the latter ; on the contrary, the absenee of pretension which attends a small Self-Estcem, renders the latter agreeable to the former, and a sincere mutual regard may arise between them.

It will be obvious to every reflecting person, that the circumstance of a servant being rejected by a Phrenologist, is no proof of the individual being essentially bad ; it shews only, that in one or other of the six points before mentioned, the individual did not suit the particular Phrenologist, and no more. The servant may be admirably qualified for a different employer.

These observations are offered as hints of several partieulars which appear to me proper to be attended to, and not as complete practieal direetions. The elements which compose human eharacter are so numerous, their combinations so intricate, and so little has been done in the practieal application of the scienee in the manner now reeommended, that it is impossible to be too modest eithcr in giving direetions or promising results. Experience is the great teacher, and my sole object is to induce Phrenologists to seek experience by practice. I am aware that many of your readers will feel, that to aet upon the principles unfolded even in this brief statement, would require much greater attainments than they at present possess ; and hence, many of them may consider the remarks as altogether useless ; but several answers may be made to this objection. *First*, there are several Phrenologists who actually practise what is here reeommended, and they have experienced great advantages from it ; and

what has been done successfully and with benefit by some, may be accomplished by others. *Secondly*, Science is useless unless it be practical; all practical science must advance by experience; and it is only by beginning and persevering that experience can be gained. And, *Thirdly*, Even those persons who are conscious of incapacity to practise these rules, must perceive the advantage of acting on them, if they could, and must feel that, until some mode of guiding the judgment in the selection of servants shall be resorted to, which shall bring into view the points before treated of, uncertainty, disappointment, and annoyance, must afflict both master and servant. And, *Finally*, Every person of common reflection will acknowledge, that while it would be a great advantage to obtain the foregoing knowledge of human character, there is no system of mental philosophy in existence which affords even the least aid in attempting it, if Phrenology does not do so.

At present society is greatly deficient in institutions in which the moral influence of higher minds can be brought habitually to bear on inferior minds, in the absence of external temptations.

In consequence, also, of the lamentable ignorance of the nature of individuals, which too generally abounds, the mental deficiencies in which the tendency to crime originates are not understood, and still less is the immense power of moral influence which the best order of minds could wield over the inferior duly appreciated. This

influence, however, cannot exert itself efficiently, unless external temptation to evil be withdrawn, which cannot be the case without institutions formed for the purpose. Phrenology will hasten the day when these shall exist. Society is in possession, from history and observation, of a pretty accurate knowledge of *human nature in general*; but this knowledge is *too general* to be practically useful. When an individual is presented to them, they cannot tell whether he is naturally a Caligula or a Washington. Phrenology not only gives a scientific basis and form to the *general knowledge* of mankind already existing, but renders it available in particular instances; it unfolds the natural qualities of *individual* men, and enables us to judge how far they will be *inclined* to one course of action or to another. I consider it, therefore, neither unjust nor inhumane to decline taking into my service individuals whom I know to be unfitted by their mental qualities for the duties which they would be required to perform. In short, if society at large would read the marks set by Providence on men, and act according to reason and sound morality, then, instead of giving false characters of vicious individuals (through Benevolence acting without Conscientiousness), and, in consequence, exposing each other to loss of property and life, by criminal depredations, they would see the propriety of treating, as moral patients, those persons whose mental deficiencies render them incapable of guiding themselves to virtue.*

* Mr. George Combe.

In dedicating ehildren to particular professions, the advantages of Phrenology are also recognised. A merehant in London was lately solicited to take into his employment a young man from Scotland, and he requested an Edinburgh Phrenologist to examine his head and favour him with a report for his guidanec, whieh he did. We have been favoured with the report, and commit no offence in publishing it.

Development of A. B., aged 15 years.

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| 1. Amativeness, large. | 18. Firmness, large. |
| 2. Philoprogenitiveness, rather large. | 19. Individuality, full. |
| 3. Concentrativeness, full. | 20. Eventuality, large. |
| 4. Adhesiveness, rather full. | 21. Form, large. |
| 5. Combaticiveness, full. | 22. Size, moderate. |
| 6. Destructiveness, large. | 23. Weight, full. |
| 7. Constructiveness, full. | 24. Colouring, moderate. |
| 8. Acquisitiveness, full. | 25. Locality, full. |
| 9. Secretiveness, rather large. | 26. Order, full. |
| 10. Self Esteem, rather large. | 27. Time, moderate. |
| 11. Love of Approbation, large. | 28. Number, full. |
| 12. Cautiousness, large. | 29. Tune, rather full. |
| 13. Benevolence, rather large. | 30. Language, rather full. |
| 14. Veneration, Small. | 31. Comparison, large. |
| 15. Hope, full. | 32. Causality, large. |
| 16. Ideality, full. | 33. Wit, rather large. |
| 17. Conscientiousness, rather large. | 34. Imitation, full. |
| | 35. Wonder, rather full. |

Head large and high, anterior lobe large. Temperament sanguine—lymphatic.

“ A. B. is a fine boy, and his development is well calculated to render him a useful man. I do not see any

organ on which he is likely to go wrong, except Amativeness. He will very soon be a lover, if not one already, and were not his moral and intellectual development ample, I would fear his going astray in this feeling. He may have some tendency to love company, but, by good management, may be kept above it. He has as much of the propensities as it is necessary to carry him through business, and give him weight. The Self-esteem and Love of Approbation are well proportioned. He will be polite but independent. He has enough of Firmness, Secretiveness, and Cautiousness, to give him tact and self-command. He has a large Destructiveness, and will be hot, but he has the power of restraint abundantly. His Veneration is deficient, so that he will view mankind through his Benevolence, Love of Approbation, Adhesiveness, and Conscientiousness; he will not look up to them with awe; they must be kind and just towards him, otherwise he will not care for them. If it is expected to give religion any influence over him, it must be communicated in a rational and moral manner; he will not understand high devotional emotions, and be apt to question all that is marvellous; his Conscientiousness is good, and although not of the largest size, it is adequate to give him feelings of justice, especially as his Acquisitiveness is not too great; his intellect is very good indeed; he has observing powers of considerable magnitude, and excellent reflecting organs, so that he will be apt in learning, and judicious in applying what he acquires. Some of the knowing organs are deficient, but they are not much concerned in business.

"The temperament appears not very active; but from the size of the brain relatively to the other parts of the body, I should expect the activity of the mental powers to increase. Great attention should be paid to his health in London—give him as much exercise as possible, and keep his digestion active. In directing him, treat him uniformly as an intelligent and reflecting young man, whose desires are always to go right, and show him the reason of every thing. From his small Veneration, he will not submit with internal satisfaction to mere authority. He will grow dissatisfied if he ever take up the idea that he

is made to do things that are not necessary, merely because he is a servant. He will scrutinize motives, and form judgments, very quietly but decidedly; and to preserve his respect, good sense, and good feeling, must be habitually manifested towards him. His feelings will be strong, and ought to be enlightened and guided. I shall be glad to hear how these anticipations correspond with experience."

The reader is requested to observe, that we do not publish this report as a *proof* of the *truth* of Phrenology. The individual who wrote it, and the merchant to whom it was addressed, were both satisfied on that point. The ease is cited only as an example of the use which Phrenologists make of their science in the common business of life; and we expect that every reflecting person will perceive the advantage of such an analysis of a boy's mind, and of such direction for his treatment, supposing them to be founded in nature.

It is necessary, however, to state forcibly two observations, and to request the reader to keep them in view. The first is, that it must not be supposed that the twelve female servants, rejected by the lady before alluded to, were absolutely bad; on the contrary, for other families, many of them might have been preferable to the thirteenth whom she selected. The lady knew her own temper, and the faculties necessary in a servant to suit her temper, and also to discharge the particular duties, which she required to be performed, and looked for a combination of organs accordingly. For other tempers and other duties, the individual chosen by her, might have

been ill-suited; whereas some of those passed over would have been excellently adapted. Secondly, parents or guardians of children, who apply for Phrenological assistance, in directing their education, require themselves to possess a practical knowledge of Phrenology before they can be benefited by it. Without this, a statement of development, and of phrenological inferences, is of no more utility to them than a book of direction for making watches, or weaving shawls, is to a person uninstructed in these trades. The mind of the child is not understood; the mode of directing it is unknown; and the real character of its manifestations is not apprehended. In consequence the directions cannot be applied. The merchant, to whom the foregoing report was made, is conversant with the science, and capable of using it.*

Phrenology is as applicable to the inferior animals as it is to man, and derives from thence abundant evidence confirmatory of its truth. We therefore wish to call the attention of our readers to its very great importance and usefulness, in judging of the *character, habits, and capacities* of different animals, but, more particularly, with a view to improvements in breeding—whether it be horses for the turf, hunting, or general use; dogs for the chase, shooting, fighting, or for their sagacity.

We shall constantly find that a knowledge of Phrenology is of vast importance, as, in all cases, it will

* Phren. Journal, vol. 5, p. 429.

be found that an animal's *courage*, particularly, as well as sagacity, shyness, meekness, and general temper, will depend entirely on the *brain*; and as this organ is more or less developed, in particular parts, so will the character be found invariably to correspond to the outward indications of the skull.

It will also be found highly useful to the Naturalist, in examining the skulls of animals, to ascertain whether they belong to the carnivorous or herbivorous classes; in the former, the organ of Destructiveness will be found large, and, in the latter, small; so with regard to the shy and timid animal, will Cautiousness be found large, and Combativeness small, as in deer; but, on the contrary, when they are bold and fierce, will the opposite be seen, as in the bull dog.

There are many other propensities peculiar to different animals; in the dog we find *Adhesiveness*, or attachment, and in the cat, *Inhabitiveness*; others, again, possess particular intellectual qualities. The horse is susceptible of *Pride*, and eminent for *Locality*, and the dog is noted for its general sagacity or intellect, in various degrees, all indicated by the brain.

As the science of Phrenology rests principally on facts, we have subjoined the following as being a very strong one, in support of the utility and great necessity of this study in attaining a correct knowledge of the character, as well as the powers, of animals.

The skull of the celebrated race-horse, Eclipse, was shewn to Dr. Spurzheim, and his phrenolo-

gical observations requested, as to the powers and character of this animal. This was most readily complied with, and with that liberality and kindness which ever distinguish the man of science. The correctness with which these remarks were made must strike the unprejudiced and inquiring mind with more than ordinary force, when we state that our learned phrenological friend, of course no sportsman, was quite unacquainted even with the name of this matchless horse.

The leading characteristics, he observed, were a remarkably large brain, not only in proportion to the size of the animal, but to horses in general, strongly indicating great and high courage, unusual in sagacity, but deficient in meekness, or rather a vicious temper; and it was further remarked, that considerable difficulty must have been experienced in rendering such an animal subservient to his rider, but that when subdued, he could best be governed by gentle treatment, and would prove docile under proper authority. These peculiarities in his character and disposition will be immediately seen on referring to his history; and the remarkable correctness of the Doctor's observations may serve to show that this science will hereafter prove eminently useful in judging of the living animal.*

Wherever we direct our view, we find ruffianism or nobleness in the family of the dog kind; the cur and the lureher belong to the former east, and the mastiff and the Newfoundland dog, to

* Farrier and Naturalist, No. 1.

the latter. Of the Cabalinc race, the scrub is the ruffian, and the Arab, the hunter, and the war-horse, animals of generous and noble qualities. And the difference of cerebral development and mental attributes that marks the specified varieties in these two races of quadrupeds, resembles very closely that which exists between the human ruffian and the man of native morality.

The following passage on the same subject is from Brown's Sketches of Horses :—

“ There is a remarkable difference in the dispositions of the Asiatic and South American wild horses. Those of the former country can never be properly tamed, unless trained very young. If taken when adults, they frequently break out in fits of rage, in after life, exhibiting very much of natural wildness ; whereas, those of America can be brought to perfect obedience, and even rendered somewhat docile, within a few weeks. It would be difficult to account for this opposition of temper, unless we can suppose that it is influenced by climate.

If, however, another cause is to be sought for, may it not arise from an improvement in the cerebral development of those of the latter country, inherited from progenitors which have been domesticated for many centuries ? This is an interesting inquiry, which might be determined by a comparison of their respective cranium. Mr. James Wilson seems to favour this idea, for he says, in allusion to the pliable temper of the American horse “ This would, of itself, be sufficient, to prove that the one is the genuine original, and the other merely a rebel or emancipated tribe.”

We have already gone far beyond our prescribed limits, and have left very little space for any concluding observations. But enough, we trust, has been said to convince every reader of the great and important benefits to be derived from the application of the principles of this interesting science to the practical purposes of life.

Phrenology is calculated to supply so many deficiencies in human practice and institutions, that it would require volumes to unfold them, and to render their real importance thoroughly conspicuous. Philosophy, medicine, education, penal legislation, and political institutions, every branch of practical knowledge relating to human interests, is calculated to advance under its illuminating influences.

Were Phrenology merely a speculative science, one founded on individual consciousness, it might be disregarded as unprofitable. Its pretensions, however, are higher. It professes to be a science founded on facts and observations—to be strictly inductive. It professes to exhibit the true mental constitution of man, and to explain the cause of variety in character and talent. It professes to be an engine of as great power in morals, as the steam engine in mechanics. There is nothing in social life which it does not embrace; and its genuine application is to the improvement of mankind.

The physiology of the brain unfolds to us a philosophy of man, founded on his organization, and, consequently, in great and perfect harmony with nature. It is founded on observation, on

experience, and on researches a thousand times repeated, both in man and in other animals. Reasoning has done nothing more than seize the results, and fix principles, which are derived from the facts ; and, on this account, the numerous propositions which phrenology embraces, although often subversive of received opinions, are never at variance among themselves. Every thing is in harmony, every thing is connected, every point throws light upon the rest, and every fact corroborates the general truth. The explanation of the more abstruse phenomena of the moral and intellectual nature of man and of animals, is no longer a play of gratuitous suppositions ; many of the most hidden causes of the differences of character of the species, of nations, of the sexes, from infancy even to decrepitude, are demonstrated and laid open, as are also the causes of the alienation of the mental functions.

In short, man, that hitherto inextricable being, is made known. Phrenology composes and decomposes his thoughts, his talents, and his dispositions. It defines the object and the sphere of his activity. It becomes the fruitful source, as we have already mentioned, of most important applications to medicine, to philosophy, to jurisprudence, to morals, to education, to history, which, on the other hand, become as many guarantees of the truth of the physiology of the brain.

When society shall be constituted on principles recognized by the moral sentiments, phrenology will become more and more prevalent, and our

religious instructors, from perceiving its high utility, will then set apart a portion of their time in explaining to their hearers the natural laws, and the benefits attending their observance. Every one will understand them. Mothers will instruct and train their children to their observance. The humbler classes will be found to appreciate them even sooner than those moving in higher spheres. These latter are oftener deficient in moral courage than they themselves are aware of, and hesitate to avow a belief not prevalent in the grade to which they belong.

Mankind will then find that the laws which regulate their moral, physical, and organic natures, exhibit the same traces of unerring wisdom and goodness observable throughout the other works of the Creator. None will then be found so ignorant or presumptuous as to libel the Creator, by asserting that the evils resulting from the supremacy of the propensities are "light and superficial, compared to those deeper seated causes of evil resulting from the laws of nature."

Then the triumph of Phrenology will secure the permanent ascendancy of the moral and intellectual powers of man over his animal propensities, and, whenever this consummation shall be reached, mankind will perceive themselves to be members of one family, whose highest interest is to promote each others happiness and prosperity.

And if Phrenology is calculated to lead to these paramount results, it will shine in the world of moral science, as resplendent as the sun in the solar system; but as the hemisphere is often

darkened with elouds that prevent his rays from diffusing gladness, joy, and abundanee through nature, so Phrenology will sometimes be eelipsed by that ignorance, selfishness and superstition, which envelope the human mind.

Of thousands, however, who are now convinced by observation of the truth of Phrenology, there are even few of them who have formed an adequate conception of its consequences. It appears to us, after the most sober and sedulous reflection, that no effort of human genius which the world has yet seen, carries in its train results of such magnitude as the discovery of this seience.

Every one who knows enough of Phrenology to be able to foresee the invaluable services which it is destined one day to render to the improvement of man, and of human institutions, cannot fail likewise to pereceive, that the best way to hasten the arrival of that day is, to diffuse widely a knowledge of the various works in which the doctrines and applications of Phrenology to the purposes of life are explained and demonstrated.

“ And, spite of Pride, in erring Reason’s spite,
One truth is clear, PHRENOLOGY is right.”





